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ANN ARBOR

ARGUS

ANN ARBOR ARGUS NEWSPAPER, INC. VOL. 2, NO. 5 (21)

WHITE PANTHER COMMUNITY NEWS SERVICE

DESTRUCTION OF GOVERNMENT PROPERTY; CONSPIRACY

WANTED BY FBI

LAWRENCE ROBERT PLAMONDON

ALIASES: Lawrence Robert Plamondon, "Pun"



Lawrence R. Plamondon

DESCRIPTION

AGE: 24, born April 27, 1945, Traverse City, Michigan

HEIGHT: 6 feet, 1 inch

WEIGHT: 155 to 165 pounds

BUILD: slender

HAIR: dark brown, black

OCCUPATIONS: construction worker, labor organizer, producer, public relations worker, writer

SOCIAL SECURITY NUMBER USED: 362-44-092

REMARKS: reportedly a narcotics user

CAUTION

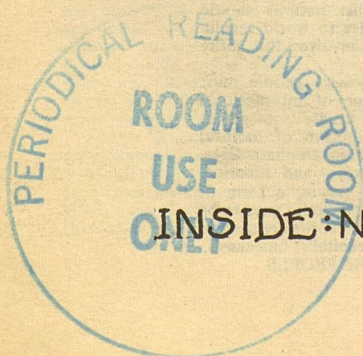
PLAMONDON REPORTEDLY POSSESSES A RIFLE AND SHOTGUN. HE ALLEGEDLY USED DYNAMITE IN CRIME FOR WHICH HE IS SOUGHT. CONSIDER DANGEROUS.

A Federal warrant was issued on October 7, 1969, at Detroit, Michigan, charging Plamondon with destruction of Government property and conspiracy (Title 18, U.S. Code, Sections 1361 and 371).

December 30, 1969

LOCAL BOY MAKES GOOD FBI TOP TEN

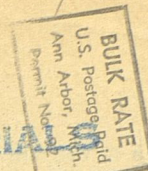
INSIDE: NEW HAVEN, SAY LIB, HARVEY DOPE, SENET INTERVIEW



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TO OUR SISTERS AND BROTHERS:

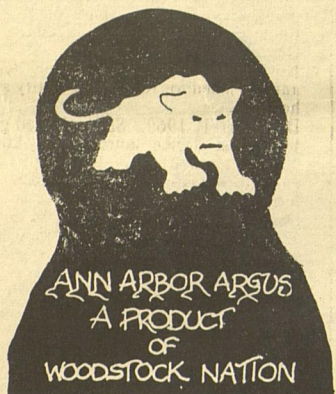
The Argus is a tribe. There is no longer an "editor." This new energy configuration is the basis of striving to live revolution, and the basis of exerting our communist ideologies. We are communists. We strive to work, not cooperatively, but collectively, in building a revolution which will be fought and won by the people together.

Revolutionary practice must be served by the people's media. We are White Panthers. Revolution arises from alternative communities and oppressed peoples defending themselves against capitalist aggression. The Argus is a White Panther informational medium serving the revolutionary community. The control and direction of that service must be determined with an objective understanding of the needs of the people, which may be accomplished through people's media meetings.

Because commercial propaganda contributes so significantly to the subjugation and dehumanization of women, the Argus will no longer accept sexist advertisements.

"Theory is based on practice, and in turn serves practice" —Mao, p.205. Reaching beyond rhetoric, we work to improve ourselves as a cadre by arming ourselves, engaging in self-criticism to correct mistaken ideas and chauvinist attitudes, and directing all our actions towards building revolution through serving the people.

ALL POWER TO THE PEOPLE!

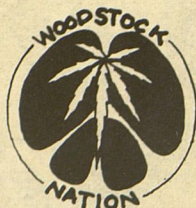


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Women Speakers Bureau	662-3409

The existence of this issue of the Argus would not have been possible without the love and help of Scott Morgan. Special thanks to him.



TO ALL STUDENTS PRESENTLY ENROLLED IN THE CORPORATE RUN DECADENT UNITED STATES OF AMERIKKA EDUCATIONAL SYSTEM:

The Youth International Party/White Panthers actively support the long overdue national strike now taking effect, and say RIGHT ON! SEIZE THE TIME! to all the students participating in it. The Central Committee of the White Panthers has been on permanent strike since the formation of the Party in 1968 in order that we could devote our total lives to the inevitable Revolution to return ALL POWER TO THE PEOPLE! This does not mean that we negate the need for education, in fact we actively support and participate in free universities whenever the opportunity arises and have initiated our own educational programs among the various White Panther chapters around the country. Point number five of the White Panther 10-Point Program is: 5. WE WANT A FREE EDUCATIONAL SYSTEM THAT WILL TEACH EACH MAN, WOMAN, AND CHILD ON EARTH EXACTLY WHAT EACH NEEDS TO KNOW TO SURVIVE AND GROW INTO HIS OR HER FULL HUMAN POTENTIAL.

We believe that the present so-called educational system in this country is merely a high-pressure training program by means of which the ruling class provides adequately-trained workers for the various levels of its exploitative production system, from the high-school trained factory worker to the college-educated manager, professor, general, manipulator, judge, prosecutor, insurance salesman, etc. We believe that the schools are also used to wipe out all creative and humanistic impulses in the country's youth population plastic consumer culture. The schools are completely outmoded, outdated, and obsolete, having been developed in the pre-electronic age for people of pre-electronic consciousness. We believe that education is one of the most important and one of the most exciting functions and responsibilities of the free society, and that all the people should receive an education which will teach them to provide for their own needs and to determine their own destinies. A free revolutionary educational system is central to the development of a free revolutionary society, since the people have to be fully informed and fully aware of the

STRIKE

Official Statement from National Headquarters/White Panther Party



possibilities open to them so they can truly have freedom of movement and opportunity. The educational system we are committed to creating will go far beyond classrooms and teachers and tests and textbooks—it will include the whole community, indeed the whole universe, and will make use of the highest forms of modern technology to bring all relevant information to all the people and teach them how to utilize that information for their own happiness and welfare.

In order for the schools to transform into institutions which serve the people and educate, rather than train, we will have to destroy their present structure and function. There is no way that these ivory towers can claim neutrality within this decadent system, when their main functions include ROTC programs, research institutes for US imperialism, racist expansion policies and counter-insurgency programs for community and global rebellions. To close the schools serves a two-fold purpose: it frees the student from administration/teacher control so that liberation schools with a communal style can develop out of the students' real interests and it prevents the schools from aiding in the oppression of third world and poor peoples.

Point number six of the White Panther 10-Point Program is:

6. WE WANT FREE LAND AND SHELTER FOR ALL PEOPLE—ALL LAND AND ALL EXISTING STRUCTURES MUST BE FREED FROM CORPORATE RULE—TURN THE LAND AND THE BUILDINGS OVER TO THE PEOPLE AT ONCE!

We believe that the land belongs to no one but to the people as a whole, and that the land and any structures on it must be used for the benefit of all the people and not for the benefit of a tiny landlord/corporate class which parcels out its land and shelter to the people at exorbitant prices and has no concern for the well-being of the people. We believe that deeds, mortgages, leases, rents, liens, all of those things are simply phony means of control by which one class exploits the others. We believe that the actual and absolute needs of the people, all the people, must control the uses to which the land and the structures on the land are put, and that the rule of the few over the many must be abolished forever!

We salute the heroic students of Kent State struggling to the death for the basic human rights of freedom of

speech and assembly, the right to protest and the right to determine their own destinies. We are witnessing the manifestations of a conspiracy to commit genocide against all peoples opposed to the exploitative nature of the United States capitalist/imperialist/racist system, namely the peoples of color throughout the world and the new emerging youth colony here in the belly of the beast. The people of color throughout the world including the Vietnamese, Cambodians, Laotians, Africans, Arabs, Latin Americans, and Afro-Americans have been armed and struggling for their freedom for an incredibly long time now. We call upon and urge all members of the new youth colony to recognize our potential, to see ourselves as the Youth/Spirit Nation that we are, with our own language, dress, customs, and life culture opposed to the death culture of our parents, and we urge everyone involved to arm themselves and get organized and be prepared to insure our survival, the survival of all oppressed peoples, indeed the survival of our planet placed in such jeopardy by the present system. WE ARE THE FUTURE!!

A national student strike is a new front that the ruling class must dedicate more troops and police to; and the forces of reaction and control and greed are being spread thin the world over. We urge all students in Amerika to join with their brothers and sisters in shutting down the universities. We further urge all STRIKING students to consider the realities of mass demonstrations, with unarmed students facing well-armed Guard and police units, and to choose other movements and other means to do violence against US imperialism and its corporate university training system. The people are rising up angry to join with their revolutionary brothers and sisters everywhere on the planet, the pigs are suffering massive defeats, the US government enjoys no trust or respect. Unity in the face of fascism is the call. Armed self-defense will secure our rights. Revolution is the solution. Right on!

ALL POWER TO THE PEOPLE!
LIFE TO THE LIFE CULTURE!
DEATH TO THE DEATH CULTURE!
SEIZE THE TIME OUTLAWS!

Youth International Party/
White Panthers
Ministry of Communications

INTERNATIONALISM

Mao Tse-tung, Chou En-Lai, Chu Teh and a half dozen others undertook to lead a nation by example, by starving and fighting; by infinite patience and above all by making a nation believe that the people and not merely the elite—that on the contrary the workers in factory, street, and field—composed the real nation.

WHITE PANTHER PARTY STRATEGIC PROGRAM FOR INTERNATIONALISM (Adapted from and in solidarity with the Red Army of Japan, 15 March, 1970):

First, recognition that the primary imperialist enemy is the United States, and that as citizens of the U.S. our primary struggle is with the U.S. imperialist government in full knowledge that our struggle is of utmost importance to smashing imperialism everywhere on the planet.

Second, coordination of the struggles in advanced industrialized nations, underdeveloped nations, and socialist nations. We declare solidarity with all Third World Liberation struggles against

imperialism, especially U.S. imperialism.

Third, we want to smash racism and support the struggle of the Black Panther Party and struggles for revolutionary organization among all national minorities, including the new emerging Youth/Life Nation in the U.S.

Fourth, organization of American and other puppet soldiers everywhere to rebel against mandatory conscription and imperialism.

Fifth, recognition of the importance of the liberation of all women and youth.

Sixth, all socialist nations should commit their energies to world revolution. Imperialism involves the entire planet.

Seventh, revolutionary people must unite to oppose one of international capitalism's most deadly enterprises: the sale and distribution of harmful narcotics such as heroin, amphetamines, barbiturates, alcohol, and nicotine. These drugs are a plague, a form of genocide in which the victim pays to be killed, and the illegal profits are used to finance 'legitimate' capitalist businesses. ALL POWER TO THE PEOPLE

New Haven

Over 20,000 young people massed in New Haven, Connecticut May 1-3 to wage the ongoing struggle to free Bobby Seale and the eight other Panthers being framed by the federal government. Organized by the New Haven Panther Defense Committee under the guidance of the Black Panther Party, activities included mass assemblies on New Haven Green, rock performances, and numerous workshops and films. From 12 to 4 on Friday the 1st, people dug the music and toled down on the Green. The cultural gathering was punctuated by a Progressive Labor-SDS attempted march on City Hall. Emphasizing issues such as "Worker's Compensation" and "U.S. Out of Trinidad," the march dissipated and fizzled for lack of support and enthusiasm. The speeches over the bullhorns reflected a 1968 campus crusade consciousness. These people were the ones the FBI considered safe enough to come down from Boston in buses while denying other groups the right to rent buses to get to New Haven. The PL action made even more clear that we must indeed extend our involvement beyond merely expressing sympathy for revolutionary struggles. Now we must declare solidarity with and become one with the revolutionary armies of the earth.

What New Haven was all about was massive political education and, as Tom Hayden emphasized, building the education and, as Tom Hayden emphasized, building the army. Our expressions of cultural freedom mean little if they become isolated from the spreading international liberation war. We've got to get it together in our communities to serve the needs of the people. White people did not respond correctly or quickly enough when the Black Panther call went out for a United Front Against Fascism: we must build a broad-based people's movement at the grass roots now.

At four o'clock Big Man read a statement by Jean Genet which dealt with the racism and hypocrisy of the white movement. He consistently stressed the necessity for an understanding that black people, and particularly the Black Panther Party, have been brutally victimized and attacked by white racist Amerika, and furthermore, that the Party is the vanguard because it has risen to challenge and smash pig amerika by any means necessary.

Abbie Hoffman spoke on the nature of pacifism. He described Dave Dellinger as a pacifist who, when Chairman Bobby was vamped on by federal marshals in the Chicago courtroom, jumped up and elbowed the two pigs out of the way. Pacifists ought to place their bodies between the attacker and the attacked. Pacifists ought to follow pigs around 24 hours a day and pacify them instead of telling us to be passive.

At night on Friday the shit came down. Pig agents circulated throughout the crowd listening to rock and roll in the Old Campus Area. A man masquerading as a Panther, described by Artie Seale as a police provocateur, trotted around to rallies where Rennie Davis and others were speaking urging people to go to the Green because "two Black Panthers were busted for crossing the street." Three thousand people, fed with the wrong information, cruised down to the Green where the pigs immediately gassed them. Kids fled back to the campus screaming that the pigs were killing our brothers and "we've got to go out there and help them."

The crazed pig provocateurs tried to shatter our collective spirit and destroy the movement from the inside. They will continue to do so. Not everyone came to New Haven to follow the exemplary "gentle leadership of the Black Panther Party" as Ginsberg put it. Allen's chanting and the Panthers' patrolling the streets cooled the situation out and got people off the streets.

Doug Miranda, Panther Field Captain of the New Haven chapter, spoke directly to the problem that occurred Friday night. We should acquire the collective self-discipline so that we do not react immediately to blatant provocation and so that we form self-defense groups of two's and three's. "No more riots, two's and three's." When we are truly prepared to confront pigs in the street with their tanks and M-1 Garands, then we too will have the M-1's. If we cannot control and direct our spontaneity toward acts which have observable political consequences, then we have little hope of survival. We must employ maximum retaliation in situations where our lives are threatened or where we are sure of victory. At this point in our development together, discipline is of utmost importance.

Jerry Rubin's speech provided contrast to this revolutionary consciousness that we are trying to build. A so-called "youth leader", he ran down a string of cute lines directly out of his literary creation DO IT! When he said, "We (white people) are more oppressed than black people," nearly the entire crowd rose chant-

Artie Seale, Bobby's wife, addresses New Haven rally.



Photos/LNS



Jean Genet, French artist and Black Panther supporter

ing FREE BOBBY SEALE. That shut him up for a while. The people are more far out than Jerry is. He advocates communal living while he lives in private pads and digs color television as a high priority. Rubin is out of touch and, as a Panther speaker declared, "Get funky or get out of the way."

New Haven once again demonstrated that the Black Panther Party is the most powerful revolutionary organization around; it has been more consistent in its analysis of the american scene than any other group. New Haven established even more firmly that the Party is dedicated to working with any and all revolutionary peoples. The level of dedication, consciousness, and discipline that the Black Vanguard has achieved is much higher than that of any white movement. Their program is complete. The visionary thought of Eldridge Cleaver and the historically correct ideology of Huey P. Newton express the highest aspirations of all alienated people within imperial amerika. They have carried on in the indestructible tradition of Malcolm X and will lead us on to victory. We shall return to New Haven to set Ericka, Bobby, Lonnie, Peggy, Rose, George, Francis, Landon, and Rory free. ALL POWER TO THE PEOPLE.

THE HISTORY OF A POLITICAL TRIAL New Haven, Connecticut

May 21, 1969— Body of Alex Rackley found in swamp near Middlefield, Conn.
May 22, 1969— Warren Kimbro, Ericka Huggins, Margaret Hudgins, Rose Marie Smith, Jeannie Wilson, Maude Francis, Frances Carter, and George Edwards arrested in New Haven. All charged with murder and conspiracy to commit murder.
May 28, 1969— Loretta Luckes arrested in Salt Lake City, Utah. Landon Williams and Rory Hithes arrested in Denver, Colo.
June 23, 1969— New Haven Superior Court indicted George Sams, Jr., Ericka Huggins, Margaret Hudgins, Rose Marie Smith, George Edwards, Frances Carter, Loretta Luckes, Rory Hithe, Warren Kimbro, Landon Williams, and Lonnie McLucas on kidnapping charges. All, with exception of Kimbro and McLucas, were also charged with aiding and abetting in first degree murder. Sams, Kimbro, and McLucas were also indicted by a Middlefield grand jury for first degree murder.
June 25, 1969— Warren Kimbro and Loretta Luckes pleaded innocent to charges of kidnapping, conspiracy to kidnap, conspiracy to murder, and binding with criminal intent.
June 26, 1969— George Edwards pled innocent to similar charges.
August 7, 1969— George Sams, Jr. was arrested in Toronto.
August 19, 1969— Bobby Seale arrested in Berkeley.
August 27, 1969— Chairman Bobby indicted by New Haven Superior Court grand jury on charges of first degree murder and kidnapping.

Sams stated that Rackley was "confronted by Bobby George Seale who did question Rackley, and on or about May 19, 1969, said Seale did give the order to kill Alex Rackley."

November 7, 1969— Judge Aaron Palmer issued a court order placing restrictions on the Panther proceedings and was subsequently upheld by the State Supreme Court.

November 12, 1969— Bail hearings began for Ericka Huggins, Margaret Hudgins, Frances Carter, Rose Marie Smith, and George Edwards.

November 25, 1969— A juvenile defendant was jailed for refusing to testify at bail hearings.

December 1, 1969— Sams pleaded guilty to second degree murder, and Loretta Luckes pleaded guilty to conspiracy to commit kidnapping. Miss Luckes then testified for the state.

December 3, 1969— Jeanne Wilson was jailed for refusal to testify, although she subsequently changed her mind, and was released along with the juvenile.

December 29, 1969— Four of the five defendants denied bail; Judge Palmer ordered release of Francis Carter on bail. January 16, 1970— Warren Kimbro joined Sams in pleading guilty to second degree murder.

January 21, 1970— Frances Carter sentenced to six months imprisonment for refusing to testify during a hearing to dismiss the prosecution.

March 14, 1970— Bobby Seale arraigned in New Haven on first degree murder and kidnapping charges.

March 27, 1970— Judge Mulvey denied motions to dismiss indictments on behalf of Huggins, Hudgins, Smith, Edwards, and McLucas.

April 10, 1970— Ericka Huggins, Margaret Hudgins, Lonnie McLucas, and Rose Smith pleaded not guilty. When Ericka pleaded, she stated, "Not guilty, definitely!"

April 14, 1970— Panther Chief of Staff David Hilliard and Minister of Culture Emory Douglas sentenced to six months for contempt of court for allegedly causing a scuffle in court; contempt charges were later nullified.

April 17, 1970— Judge Julius Hoffman granted a continuance to June of riot conspiracy charges against Bobby Seale in Chicago.

April 22, 1970— Bail hearings for Bobby Seale began with testimony from agent Sams, who was ordered to undergo a mental examination by Judge Mulvey.

April 23, 1970— Seale's attorney, Charles Garry, called on Sheriff Slavin (73 year old who has been sheriff for 23 years) to testify on the jury he picked which had indicted Bobby Seale.

May 1, 1970— Massive demonstration in support of Bobby Seale and the New Haven 9, prisoners of war.

PANTHERS ON TRIAL

(compiled from LNS)

On May 21, 1969, the body of Alex Rackley was discovered burned and mutilated in a swamp near Middlefield, Connecticut. The pigs claim that Rackley, a member in good standing of the Black Panther Party, was sentenced to death by a kangaroo court in which Bobby Seale gave the execution order. The government has charged 14 Black Panthers with various murder and conspiracy charges.

Police say that Rackley was actually an FBI informer who was to testify in the New York Panther 21 case; he was not—the Panthers know that he was a loyal party member. He was murdered by George Sams, the prosecution's chief witness against the Panthers, and other police agents.

Sams was put on the witness stand by the prosecution in the New Haven courtroom on April 22. Charles Garry, Panther defense attorney, maintains that Sams is probably insane; he was successful in demanding that Sams have a psychiatric examination.

Sams' story is that he visited Warren Kimbro's house. (Kimbro, who originally pleaded not guilty to the murder-kidnap charges, later changed his plea after a strange visit by his brother, a police sergeant in the Dade County, Florida Police Department.) Inside, Sams saw Bobby Seale, and was accompanied by him to an upstairs bedroom, where Alex Rackley was lying tied and gagged on the bed. There, Landon Williams, Rory Hith, Warren Kimbro and others told Bobby that Rackley was a pig. Bobby, according to Sams' story, ordered the gag taken out of Rackley's mouth and demanded, "Are you a pig?" When Rackley responded (so the story goes), "No, Chairman Bobby, I'm not a pig," Bobby simply turned to go.

"What should we do with him?" Sams reports the other Panthers asking Bobby. "A pig's a pig," was the reputed answer. "You know what to do with a pig—off the pig." Sams does not indicate why he thought Bobby would go to the trouble of asking Rackley if he were a pig, if Bobby had no intention of listening to Rackley's answer. Sams asserts that Bobby left the room, after instructing the Panthers to remove all fingerprints.

Sams' testimony then goes into lurid description of how he and other Panthers took Rackley out to a swamp, where they shot him.

Before Sams was brought in, Judge Howard Mulvey had denied Garry's motion to have Sams subjected to a mental examination before testifying. Finally, Garry was permitted to ask, "Have you ever been in a mental institution?"

"No," responded Sams. "You didn't spend four years confined in mental institutions in New York and Detroit?"

"No." Garry, who is being assisted by New Haven attorney David Rosen, then named two institutions to which Sams had been committed, and repeated the question. This time Sams said, "Yes."—but with no indication by voice or look that he was contradicting himself.

The judge reluctantly agreed to have Sams be given a psychiatric examination—but making it clear that he really didn't feel this was necessary.

What more do we know about Sams? The twenty-three year old ex-Panther was expelled from the Party, accused of raping some sisters and stabbing a brother after an argument. He was reinstated at the request of Stokely Carmichael.

Acquaintances in Detroit remember Sams as "a braggart and a brawler" who wanted to be called 'Detroit George' but instead was dubbed 'Crazy George.' They say he packed a revolver underneath a used choir robe that he said was

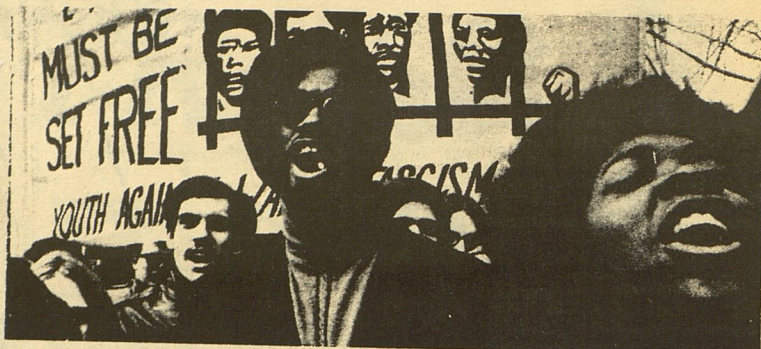
a dashiki. At a rally in a West Side Church, the audience giggled through a speech by Carmichael because Sams, recruited on stage as a bodyguard, tasted water from a pitcher to test it for poison and drank it all.

Several sources report that Carmichael learned, while living in Africa with Miriam Makeba that Sams was a police agent. Carmichael claims he tried to communicate this to the Black Panther Party shortly before the arrests last May, but that his letter was never received by the Panther office.

The infamous "tape recording of the kangaroo trial" which the prosecution has been using as evidence that Panthers discovered Rackley was an agent, "tried and murdered" him, primarily contains the voices of Sams and Rackley. [Anyone with the proper equipment could produce a realistic "trial" containing voices of many Panthers by superimposing taped conversations between Rackley and Sams over tapes from tapped phones or Panther speeches.

Black Panther Party Chairman Bobby Seale was extradited to New Haven from California in mid-March. He is charged with first degree murder, kidnapping, conspiracy, and "binding with criminal intent." The eight remaining defendants face slightly different but equally serious charges.

Three of the original 14 defendants in the case have pleaded guilty to lesser charges such as second degree murder and conspiracy. These pleas were made under severe pressure from police and prosecution and were made to avoid the danger of a trial. Two juveniles originally involved in the case have been "adjudicated" and released. Both have been moved out of Connecticut, making



them unavailable for questioning by the defense.

The New Haven Nine are: Ericka Huggins, wife of John Huggins who was assassinated by the cultural nationalist US organization, Lonnie McClucas, State Area Captain of the New Haven Chapter, Rose Smith, who in March gave birth under armed guard to Haydee Santamaria (whose namesake is one of the two women who fought alongside Fidel in the assault on the Moncada), Bobby Seale, George Edwards, Peggy Huggins, Rory Hith, Francis Carter, and Landon Williams.

Rory and Landon are fighting extradition from Denver, Colorado.

Chairman Bobby made his first appearance in New Haven Superior Court (located at one corner of New Haven Green) on Wednesday, March 18. Dozens of state and local pigs, FBI agents, and sheriffs packed the courtroom. As in the past, this lent just the kind of threatening and tense atmosphere to the case that the prosecution would like to create before the actual trial begins.

Bullet proof windows and a new air-conditioning system have been installed in the courtroom, which is just large enough for scores of pigs and 15 spectators. In addition to this 75-100,000 dollar expenditure, a police barracks with sleeping facilities has been built in the basement.

The pressure on defendants to cop pleas and betray their brothers and sist-

ers is intense. The person most under pressure is Lonnie McClucas, who is accused by agent Sams of having fired one of the shots that killed Rackley. The defendants have never been allowed to meet together in their 11 months of imprisonment.

The treatment of Chairman Bobby has been particularly harsh. The government would prefer to avoid the national prominence that Seale's presence at the trial guarantees. Inside the jail, he has been denied a comfortable mattress, exercise, and adequate access to shower facilities. He has had to sleep on a sewage covered prison floor at times. He has been denied visiting privileges with his three year old son Malik, his friends, and the press. He is only occasionally permitted to see his wife Artie and his lawyers; his mail is read and censored.

David Hilliard, Panther Chief of Staff, and Emory Douglas, Minister of Culture, were arrested in the New Haven courtroom during a hearing of pre-trial motions on April 14. Hilliard was unobtrusively reading a letter delivered by Charles Garry from Bobby Seale when a guard grabbed him from behind and tried to seize the message. Courtroom rules against reading are irregularly enforced.

"Take your hands off me!" demanded Hilliard, and he started to stand up. Five cops and troopers grabbed him. Meanwhile, revolutionary artist Emory Douglas had gotten to his feet when Hilliard was grabbed. The cops jumped Emory too.

Hilliard and Emory were handcuffed on the spot, and pushed up in front of Judge Mulvey.

"What's your name?" the judge asked Hilliard.

"David Hilliard."

"Where are you from?"

"Oakland, California."

"You're sentenced to six months for contempt of court."

Then Mulvey asked Douglas the same two questions, and gave him the same maximum sentence for "contempt." No further questions. No time for a statement. No reading of the charges. No lawyers. No trial.

The two handcuffed prisoners were taken directly to jail.

French playwright Jean Genet, who is touring Amerika speaking in support of the Panthers, was sitting in the courtroom when Hilliard and Douglas were ripped off. "A bald man in dirty clothing," as the papers described him, he began to shout angrily when the cops went for Hilliard, and he continued shouting throughout the two arrests. He was not arrested, even though his impassioned outburst was far more disruptive than Hilliard's reading a piece of paper. The court doesn't want the publicity that would come from arresting a world-renowned white artist.

The two Panther leaders were finally released when Judge Mulvey nullified the six-month sentences against them on April 21.

This was the spark that mobilized the New Haven community and resulted in intensive mass organizing for the MAY DAY demonstration.

The government is trying its damndest to prevent a political response from being mounted against the trial. Despite judicial efforts to rush the trial through this spring, progressive forces under Panther leadership will continue their struggle to free Bobby, Ericka, and all prisoners of war.

HELD OVER BY FASCIST DEMAND!
SO UNSETTLING, SO GRINLY MELODRAMATIC
THAT YOU WON'T SOON FORGET IT...

THE CAPITALIST POWER STRUCTURE PRESENTS:
PIG JUSTICE

AN IN-DEPTH LOOK AT FASCISM IN MODERN-DAY BABYLON
WITH AN ALL-STAR CAST OF BLACK PANTHERS

HUEY NEWTON, BOBBY SEALE, DAVID HILLIARD, ELDRIDGE CLEAVER, CHARLES BURSEY, THE NEW YORK 21, THE NEW HAVEN 9, AND MANY, MANY MORE....

AND A SUPPORTING CAST OF THOUSANDS OF PIGS, PUPPETS, PAWNS AND PROFITEERS, ALL OUT FOR BLOOD!!
YOU ASKED FOR IT, MR. AND MRS. AMERICA...

HEAR THE TRUMPED-UP CHARGES... SEE THE JURIES OF NON-PEERS... SEE THE FASCIST JUDGES AND THEIR RUNNING DOG PROSECUTORS
RAILROAD THE VANGUARD REVOLUTIONARIES

NOW PLAYING AT KANGAROO COURTS NATIONWIDE

EXECUTIVE PRODUCER: TRUCKDYCK NIXON
DIRECTED BY: J. EDGAR HOG

WARNING: THIS HAMMOTH PRODUCTION IS EXCEEDINGLY COSTLY, AND PIGS BEING PIGS, THEY ARE NOT WILLING TO PUT UP THE ENTIRE COST OF THEIR OWN PRODUCTION, AND THEREFORE ARE SUBJECTING THE BLACK PANTHER PARTY TO ARMED ROBBERY IN THE FORM OF EXORBITANT BAIL (RANSOM), AND FINES (EXTORTION). THE PARTY NEEDS YOUR FINANCIAL SUPPORT. SEND ALL CONTRIBUTIONS TO: BLACK PANTHER PARTY NATL. HQR. - 3106 SHATTUCK AVE. - BERKELEY, CA 94705

from the Black Panther

WAR

Baltimore, Md. [LNS] As Nixon's forces stepped up the escalation of fascist attacks on Southeast Asia, his domestic forces were also escalating the war against the Black Panthers. In a carbon copy facsimile of the New Haven frameup, 150 local and Federal agents raided the Baltimore Chapter of the Black Panther Party on the morning of April 30—the day before the massive May Day rally.

The pretext for the raid, which succeeded in smashing up the morning's breakfast program and terrifying the children, was that a black man found dead a year ago was a "Panther torture-murder victim" and the police and FBI had warrants for 18 persons supposedly wanted in connection with the alleged crime. Eleven Panthers were arrested and new flame was added to the anti-Panther hysteria which police and press were spreading across the East Coast in the days preceding the rally.

At press time, Panther supporters from the Baltimore community were maintaining a constant vigil around the Baltimore office, but most programs, including the free breakfasts and medical clinic, are functioning as usual.

Among those being sought by police are Don Cox (DC), Black Panther Party Field Marshal, and Art Turco, a white lawyer who has defended Panthers in Baltimore.

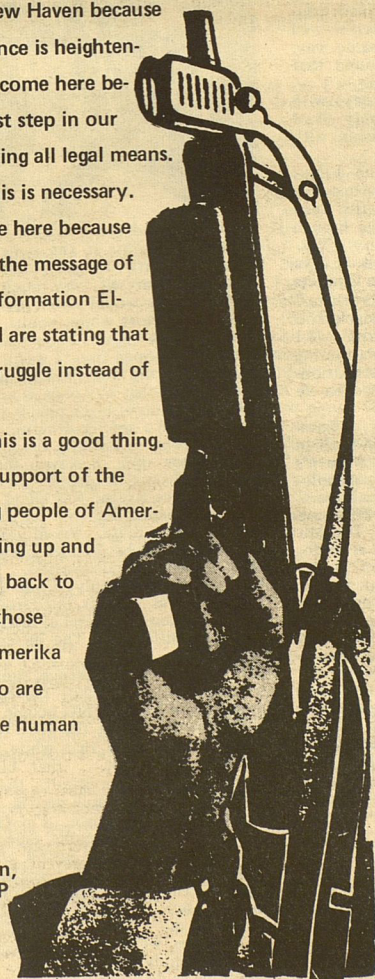


Masai Hewitt, BPP Minister of Education, and Doug Miranda.

"We come to New Haven because our level of resistance is heightening. Black people come here because this is the last step in our process of exhausting all legal means. Because we feel this is necessary. White people come here because they have heeded the message of our Minister of Information Eldridge Cleaver and are stating that we want a class struggle instead of race war.

"We say that this is a good thing. We welcome the support of the courageous young people of Amerika who are standing up and fighting their way back to reality in joining those other people in Amerika and the world who are fighting for a more human society."

Doug Miranda
Defense Captain,
New Haven BPP



photo/Black Panther



Big Man photo/LNS

TO BE OR NOT TO BE

reprinted from The Black Panther

Where is the new left now that the right is on the move? Are they underground? Where is that? These questions come to my mind when I look around and don't see the so-called 'White revolutionaries' in the streets demanding that Bobby Seale and the New Haven Panthers must be set free. What I do see and hear is the sniveling of a few White mother country radicals who could no longer hide their racism and alliance to Zionism and when the Black Panther Party released its most recent MANIFESTO. Well, like it or not that is the position that the Black Panther Party has taken and it is the ONLY position in face of the open fascism that is moving to open genocide against Black people. Because it has been made very clear to us that White people work in the interest of Whites—they always have and always will. We draw these conclusions when we see Bobby Seale bound and gagged and beaten in a courtroom without his White counterparts creating any situation that would place them in a similar position. What we saw was childish clowning on the part of children of the bourgeoisie.

Bobby Seale was sentenced to four years in prison for demanding his legal and Constitutional rights, and we heard no protest on the part of the left. Yet, when the other seven were convicted the left was in the streets by the thousands. The streets were filled with the children of the bourgeoisie. None died because it is a fact that there is a reluctance of Whites to spill White blood. But when niggers take to the streets 'it's shoot to kill.' When pigs go af-

ter Panther's it is destroy all, kill all. The only solution to our problem is dead pigs from the three levels of oppression: the demagogic politicians, avaricious businessmen and the racist pig cops. In the United States the three levels of oppression come only from the reactionary White ruling class. To those who ask what about Black Capitalism, we know that the Black masses can deal with the endorsed spokesmen and bootlickers any time they so desire.

The 'left' for the most part has criticized the Black Panther Party's position on the Middle East Struggle. Being the only true Marxist-Leninist Party in America, the Party's position could only be based on Marxist-Leninism. Anyone who would oppose that could only be a Zionist in radical disguise. The Black Panther Party sees those people in the same light as it sees Judge Monroe Friedman and Julius Hoffman. The Party's position on class struggle in America has been based upon those same principles and we will not compromise our principles for anything or anyone. At the same time we will not allow Bobby or any member of our Party to be put to death for his or her political beliefs or work by this fascist country. The Black Panther Party refuses to be faked out of its position by the sudden freeze on the part of pseudo-White revolutionaries undercover Zionists, egotistical racists, anarchists or pigs. We will not back up, we will not rewrite our Manifesto and we will not apologize for any dead pigs. That is where the Panthers are at and

the left doesn't know it yet.

The Black Panther Party has been the most profound standard barrier of the need for class struggle in this country. The so-called 'new left' has wasted Black people's valuable time engaging in idiotic ideological lip service which amounts to little less than murder-mouthing from books that were written over a hundred years ago. Being too cowardly to wear the jacket of John Brown, the left chose to praise the work of Che. Mao, and Ho Chi Minh and side step the revolutionary duty of a socialist man. By refusing to act against the oppressor, the only socialist threats we see in the left is that of national socialists (Nazis). It is not the aim of the Black Panther Party to turn off those White people who may have the guts to engage in class struggle in America and see it through. But even to them we give this warning, please don't think you can run or dictate to Black people how to run their struggle. At the same time don't take the position that you are supporting your favorite niggers because we are working, fighting, and suffering to make sure that Black people survive and gain their freedom in America. Period. To all others, we remind them that the weapon of criticism will never equal the criticism of weapons.

ALL POWER TO THE PEOPLE!

DOWN WITH ZIONISM/DEATH TO THE FASCIST PIGS

Big Man
Deputy Minister of Information
Black Panther Party

PANTHER BRIGADES

RETURN TO NEW HAVEN JULY 26, 1970

ANNIVERSARY OF THE CUBAN REVOLUTION'S ASSAULT ON THE MONCADA



Jean Genet is a novelist, poet, playwright—perhaps the most important French literary figure of the 20th century. Born illegitimate, raised an orphan, he was first sentenced to a reformatory for stealing when he was ten; during the next thirty years he spent time in nearly every country he visited as part of the European underworld. After ten theft convictions in France, Genet was subject to mandatory life imprisonment, but a strong effort by the leading writers and artists of France—including Sartre, Simone de Beauvoir, Picasso, and Cocteau—resulted in Genet's freedom.

Genet's literary works explore the worlds of criminality and homosexuality. *The Thief's Journal*, *The Maids*, and *Our Lady of the Flowers* are mythical, fantastic accounts of the underside of European culture. But *The Balcony* expands this vision to include a political perspective; *The Blacks* attempts to assess, poetically and dramatically, the relationship of blacks and whites to each other in the 20th century of the Western world. And Genet followed *The Blacks* with *The Screens*, a long, complex drama which deals with the Algerian liberation struggle and ignited explosive riots wherever it was performed in France.

Genet has followed political developments in the United States for some time. He was in Chicago during the 1968 death convention as a journalist, and now he is back in this country—illegally—to help build support for the Black Panther Party. The fact that perhaps the world's most famous avowed homosexual considers himself a "camarade de combat" of the Black Panthers, whose Minister of Information Eldridge Cleaver once wrote, "Homosexuality is a sickness, just as are baby-raping or wanting to become the head of General Motors" (*Soul on Ice*), is a dramatic demonstration of revolutionary priorities.

The following interview was conducted in French and translated by Mark Feinstein of *Liberation News Service*, in New York City.

LNS: What is the purpose of your being in this country at this time?

GENET: To make people understand. To make them understand that black people, and particularly the men and women of the Black Panther Party, are highly, highly evolved politically. The Panthers are not some fucked up, incomprehensible movement, but they're something very, very coherent.

And I want people to understand this, that when I see America I see an extremely solid America, with its big buildings and all that, with its presidents, its vice-presidents, its Banks of America. Bon! But I also know that the British Empire in 1940, even in 1945, considered itself pretty hot stuff; the Queen was called the

Empress of Indian and owned Canada, Egypt, India, Australia. But today England has been reduced to a tiny island. And it's more than likely, after all, that this huge American fortress, seemingly so strong, will crumble too. Amerika is tentacular, it is everywhere; myself, a Frenchman, I am colonized by Amerika too. France has been bought by Amerika, Europe has been bought; Europe is an American colony. But I can't help thinking that this great extravagant power is on the very point of coming apart.

LNS: Would you give us your personal impressions of the Panthers, as you've gotten to know them while on your speaking tour here—as people, as revolutionaries? GENET: Yeah. Well, there's a myth, a mythology about the Panthers; it's being spread in Europe, in France, and doesn't correspond to reality.

You can describe it in a few words. It's the kind of terror that white people feel when they talk about the Black Panthers. But when you live with them day and night as I have recently, you realize that they are above all revolutionaries. Militants who are perfectly organized and particularly intelligent, whose politics are coherent. They are simply not what their mythical image pictures them to be. You know, gangsters. I have nothing against gangsters myself, but the Panthers are not gangsters in the sense that the middle class understands it. They are really political militants, in a particularly dangerous and particularly original situation.

They are a colony inside their mother country, and so they have a completely new kind of revolutionary problem to solve. That's to say the problem of people who are obliged to struggle against their adversaries without having recourse to a territory where they could find refuge. So they've been obliged to invent a form of struggle which is totally new.

LNS: You've spent a good part of your life in prison; that's been the case for a lot of Panthers, too, who have lived as criminals outside the system because they're forced out. Do you think that experience has given you a special understanding of what freedom means? GENET: There is that, probably, but there is something else I'd like to underscore.... I knew the Panthers for the first time in Chicago in 1968 at the Democratic convention, and my first experiences with them really struck me. They are a poetic people. Black people in Amerika seem to have a natural poetic sense, and the discoveries they've made about how to struggle politically lean curiously on a poetic sentiment about the world. Maybe I'm wrong, but I think those things are linked, politics and poetry. I think political reflection is integral to poetic comprehension and vice versa.

It's something about the world black people live in; their political perspicacity comes out of looking at their world poetically. That doesn't surprise me too much. I wonder if President Mao Tse-tung would successfully have completed his Long March, the revolution and then the cultural revolution if he hadn't been a great poet. I wonder if it isn't because the black people are a Poet that they have been able to work so well toward finding a road to liberation in the same way, almost the same way that President Mao found that road. As much in politics as in poetic reflection.

LNS: You've spent many, many hours and days with the Panthers in the past few weeks. Probably all of your time. How do you see your relationship with them?

GENET: Well, you can imagine how much I was shocked to learn about the determined repressive police campaign against the Panther movement. I first read about the attacks of the L.A. Panthers in the French press. Naturally my first feeling was solidarity. Yes, at that time I felt solidarity, and I guess I would have spoken of fraternity. But now that I know the Panthers personally, I can no longer speak of them as "brothers." I don't want to use that word anymore, it smacks too much of evangelic moralism. You know the kind. If I had to use a specific term to talk about my relationship with the Black Panthers, what with people's relationship should be, I would say that we are "camarades de combat," comrades in struggle.

LNS: In your books the problems of sexuality, of homosexuality are important. One aspect of the American movement today, an important aspect, is the women's liberation movement, fighting for economic, psychological, social, sexual liberation. The homosexual liberation struggle is quickly gaining ground too. What are some of your ideas about these movements? Do you think that sexual, psychic liberation as well as socio-economic liberation will come by political action?

GENET: Well, you know, I am a homosexual myself, which I prove in my books; I wasn't in prison for homosexuality per se, but I certainly try to demonstrate it whenever I can in my work. I even glorify it. But when you speak of liberation, you naturally have to observe an order of priorities. There are liberations which are immediately necessary. There is, for example, the black population in the country, dominated by whites, and inside that black population there is the Black Panther Party which is on the verge of being massacred by the police. And inside the Party there are Bobby Seale and

his comrades. There are some priorities. We have to act for Bobby Seale, for the Panther Party, and for all the black people here. I mean to say that when a people are oppressed bodily, physically, their liberation comes first. As for spiritual, mental liberation, I think that's the affair of each individual, not so much a problem of an organization as much as a question of every one of us liberating ourselves from taboos. But as for physical oppression, well, you have to act quickly. There is, well, to repeat it, an order of priorities.

LNS: Perhaps you can give us a little history. The last time you were in Amerika was the time of the democratic convention in Chicago. Since then, the Conspiracy trial has happened, and a wave of important, militant violent demonstrations exploded all across the country....

GENET: Just a minute, I want to say a thing or two about the trial, the Chicago 7, the demonstrations. It's true that a lot of people, white people, demonstrated against the trial. But it's also true that they did not demonstrate for Bobby Seale when he was treated so outrageously? I know just about exactly what was going on in people's heads, you know.... they would demonstrate for other white people but not for Bobby Seale.

LNS: Well, Chicago was a kind of turning point. Black people have been subjected to massive violence against their communities for centuries now, so their political responses are of course very different. But starting with Chicago, do you see the beginnings of massive, brutal violence directed against not only blacks but whites too...? [Genet waves his arms in protest.]

GENET: No! No! No! When I was in Chicago I crossed the border clandestinely, and then I found



myself confronted by whole armies of cops, enormous numbers of cops; at the same time people said there were thirty-five or forty thousand cops. But I was very sure of myself, very much at ease, because I knew that the cops would never, never shoot. Because this was one of those white, young, hippie, student protests; in sum, white. And I knew that in such a situation they would never open fire. I was protected by the color of my skin, by my white hair. I could do whatever I liked and be sure that the cops would never fire. If it had been thousands of black people there, as a big mass as we were, and if a similar situation had happened, I'm sure that the cops would have fired.

LNS: Since then, however, they have shot at white people. Scores of people were wounded at People's Park. James Rector was killed. Just a few weeks ago, the cops opened fire on a car during a demonstration at San Francisco State. Would you agree that Chicago was the start of a new level of intensity, of violence by the state against white dissidents?

GENET: But it simply is not the intensity of violence that there was in Watts, in Detroit.

LNS: Well, sure, the level of intensity is different.

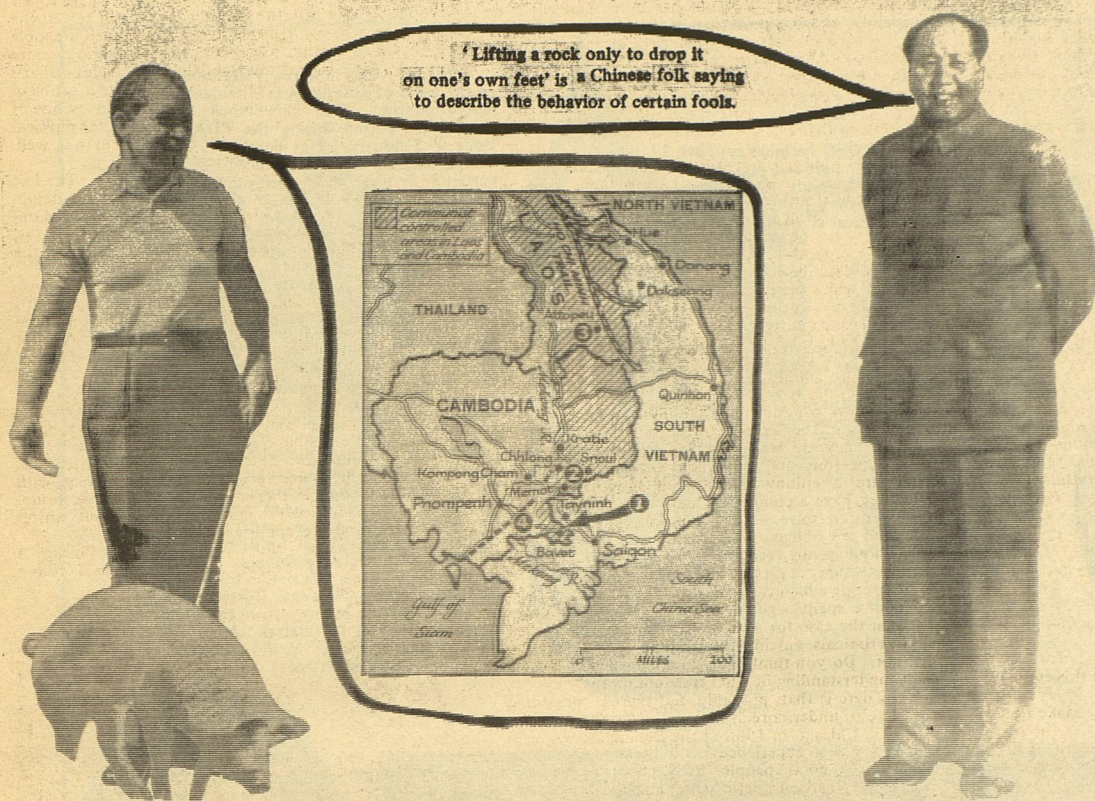
GENET: Different! The difference is enormous. It's dizzying!

LNS: Given that difference, though, between the black movement and the white movement in the U.S., what road do you see for white people in Amerika?

GENET: ... Maybe the first thing to understand is this: it is an idea that white people find very, very difficult to accept... that black people are more highly developed politically than they are. I'm not speaking about all black people, naturally. Some black people are in the police. I'm talking about the realization that it is black people, especially the Panthers, who are leading the fight against that president of yours called Nixon, that vice-president called Agnew. The Black Panthers are ranged together against those powerful men, but the Panthers are infinitely more powerful, infinitely more politically intelligent. And it's very difficult for white people to begin to accept this idea. It's not simply enough to ask "What should we do?" The thing to do is to do something.



to
make
people
understand
6



'Lifting a rock only to drop it on one's own feet' is a Chinese folk saying to describe the behavior of certain fools.

KENT STATE

by Fuzzy

We talked with four brothers and sisters who had just arrived from Kent State University and were exhausted from the ordeal they had just been through. They told us their story of how they saw four students gunned down by National Guard troops. They had just barely made it out as the curfew went into effect. "It was incredible, the Guard didn't fire any warning shots, nothing. There were no snipers; they just opened fire on the people. We lost one who lived with us."

They talked about another friend, one of the people who had been wounded. He had died, too.

"That was Eddie's friend?"

"Yea."

After all that they had been through the last day, they were still strong. One of the brothers said, "We just made it out, they were pulling people off their porches and out of their homes and taking them away. I'd never seen so much militia in my life: jeeps, trucks, all different colors of uniforms. They were so Nazi-like. We made it to Akron where we spoke to a crowd of about 100 people. I told them what had happened and they asked me why I was crying and talking. I told them 'I'm being emotional now but in a couple of days we'll have our bullets.' From there we had to run to escape. This is all I brought with me, no extra clothes, nothing."

Then one of the brothers started to break down saying, "I don't want to die."

A sister said, "It's all so terrible but at last it's here, in Amerika, home where it belongs, where the people can see it, feel it."

THE IMMINENT COLLAPSE OF INTERNATIONAL CAPITALISM AND THE HEROIC STRUGGLES OF THE REVOLUTIONARY INDOCHINESE PEOPLES. INDOCHINA IS WINNING ITS HEROIC ANTI-IMPERIALIST WAR AGAINST THE UNITED STATES AGGRESSORS AND RUNNING DOG LACKEYS. ARISE, AMERICAN YOUTH, AND DEMONSTRATE IN CONSCIENTIOUS APPLICATION OF MARXIST-LENINIST-MAOIST THOUGHT, SOLIDARITY WITH THE ASPIRATIONS OF THE WORLD PROLETARIAT! IMPERIALISM AND ALL REACTIONARY FORCES ARE PAPER TIGERS. THE RAGING TIDE OF THE PEOPLE OF CAMBODIA AGAINST U.S. AGGRESSION IS IRRESISTABLE. THEIR STRUGGLE AGAINST U.S. IMPERIALISM WILL ASSUREDLY WIN STILL GREATER VICTORIES!!!!

VIENTIANE, Laos (LNS)— Nixon's desperate plunge into Cambodia, like his earlier escalation here in Laos, has made public an old secret: that the U.S. campaign, involving half a dozen Asian client states, respects no boundaries and no laws.

Nixon did not invent that policy. It grew out of historical necessity and was practiced with equal consistency, though less fanfare, by all his predecessors. A look at the regional record:

CAMBODIA

Since independence in 1953, Prince Sihanouk tried to keep his kingdom out of the eye of the storm by pursuing a scrupulous policy of neutrality, while at the same time developing the country's colonialist-ravished economy. The U.S. response, under Eisenhower, was to try to seize control of the Cambodian economy through a commercial import program which substituted Japanese machine made goods for local crafts and at the same time created a dollar-addicted comprador (merchant) class subservient to the interests of foreign capitalism. Sihanouk, no longer the boyish prince, expelled the U.S. Agency for International Development (AID) program.

To the early clumsy efforts at subjugating Cambodia, John Kennedy added style, dash and guns. The Green Berets, now the principal agent for subverting the neutral kingdom, organized Cambodian residents in South Vietnam into a disciplined corps of mercenaries under their direct control.

From their border camps, Kennedy's Special Forces carried out nocturnal terrorist raids into Cambodian territory. In cooperation with the CIA, they organized the Khmer Serai (Cambodian equivalent of the right-wing Minutemen), and dispatched them to assassinate village leaders loyal to Sihanouk. Kennedy also encouraged the Saigon puppet army to put political pressure on Sihanouk by crossing the border and challenging the Prince to do something about it.

(Two years ago I had dinner with several Khmer Serai hatchet-men in Saigon. Believing me to be a fellow fascist, they openly boasted of their murderous exploits and said they had assurances from their American advisors that after Vietnam was "cleaned up" the U.S. would move into Cambodia and take care of Sihanouk. "In a few years, we'll be in Phnom Penh," said the grinning leader. I dismissed them as deluded, though dangerous. Last week the Khmer Serai formally turned over their American weapons to the Lon Nol government. And the Cambodian Minutemen are now in Phnom Penh.)

Lyndon Johnson didn't have Kennedy's style, but he compensated for that lack with more guns. Soon after taking office he sent American bombers to level Cambodian villages close to the border and "advised" the Saigon puppet army to pay no attention to the border. On June 4, 1964, the U.N. Security Council voted to "deplore" those attacks on Cambodian territory.

On the other side of Cambodia, another U.S. puppet, Thailand, was encouraged to keep the pressure on its neutralist neighbor with border raids of its own. Sihanouk, helpless to prevent the attacks, was nevertheless kept distracted from economic development.

The March 18 coup fundamentally changed the Cambodian situation by installing a right-wing government and transforming Sihanouk into a rebel. Nixon apparently concluded that there was no further need for secrecy. He could now intensify and make public what had long been small-scale and secret — the U.S. attempt to make Cambodia a new American colony.

LAOS

As Senator Symington's subcommittee revealed, the United States has been fighting a secret war in Laos since before the French left. Eisenhower founded the Royal Armed Forces of Laos, and those forces have been trained, paid, armed and

led by Americans for almost 15 years. Furthermore, in Laos, unlike Cambodia, the restrictions on American aggression have never been severe.

American jets, taking off from their sanctuaries in Thailand, have pounded the Laotian countryside with the same ferocity with which they pound Vietnam. Highly paid ex-Green Berets lead counter-guerilla patrols in the jungles; and Thai troops, ferried in by Air Amerika (a CIA creation), fight side by side with the incompetent Laotian puppets. Air Amerika itself, which controls virtually all transportation here, is staffed by mercenary Filipinos and Kuomintang Chinese.

Throughout Southeast Asia, then, the United States has developed an integrated system of counter-revolution. For years, the Vietnam War has been an international war, with Vietnam as its focal point. The invasion of Cambodia has only dramatized that policy.

The revolutionaries, unfortunately, have been slow to respond to the international threat. Although there are armed struggles in all the countries of Southeast Asia, there has been only a minimum of coordination among them. By and large, the people of each country have had to wage an isolated struggle against a frighteningly well coordinated enemy.

But now the situation is changing. Last month Prince Sihanouk met with the leaders of North Vietnam, the Provisional Revolutionary Government of South Vietnam, and the Pathet Lao in an attempt to forge a united front against U.S. imperialism and its local hirelings. The summit conference issued a resolution promising to fight on to complete victory for the independence of the Indo-Chinese people.

Though no formal organization seems to have emerged from the conference, it is clear that the revolutionaries, by pooling their strength for common benefit, have launched a new phase in their resistance struggle.



HUEY NOT "REHABILITATED" YET

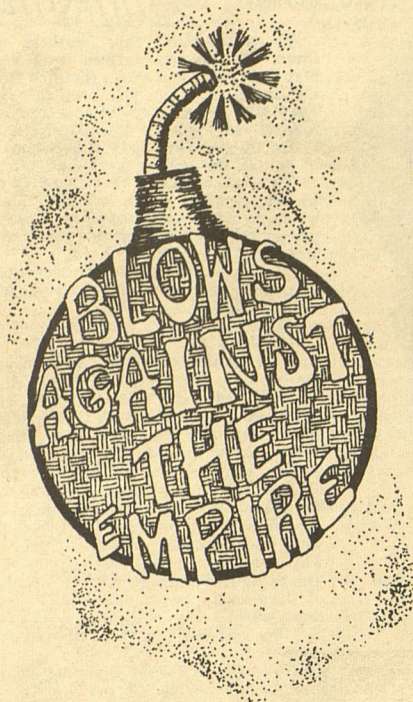
SAN LUIS OBISPO, Cal. (LNS)— Huey P. Newton, co-founder and Minister of Defense of the Black Panther Party, has been denied parole by the California Adult Authority. Huey is now in his second year of a 15-year term for manslaughter in the shooting of an Oakland policeman who had shot him in the stomach.

The Adult Authority is composed of middle-aged or older white businessmen or law enforcement officials chosen by the Governor for 16-year terms. It was reported that the parole board "noted Newton still refuses to perform routine tasks assigned to prisoners, and his privileges are restricted."

Huey has been in isolation, and forbidden the use of the library or exercise yards since his confinement, because he refuses to work until prisoners are paid the state and federal minimum wage for the labor that they do, and until the work assignments given black and white prisoners are equalized.

Two months ago his trial appeal was heard before the State Court, but there has been no decision as yet. His case will come before the parole board again in April, 1971—if he's still in jail then.

7



April 5— Uruguay's urban guerrillas, the Tupamaros (named after the Indian chief Tupac-Amaru, who revolted against the Spanish) broke one of their records when they ripped off between \$280,000 and \$320,000 from a tobacco company. The Tups exceeded their own record of \$216,000 which they stole from a casino on February 18, 1969. The Tups frequently use police uniforms when pulling off a job. Many times they'll place a brother or sister in a job at the place where they want to do a number, thus obtaining key information. The tobacco company that the Tups hit is the largest producer of tobacco products in Uruguay, operating plantations in Brazil and manufacturing cigars and cigarettes in Uruguay. Police say that one of the bandits was an employee of the firm.

April 7— ROTC barracks number 29 was burned to the ground at Tulane University in New Orleans, Louisiana. On April 8, the Tulane Liberation Front, a coalition of radical students, was formed.

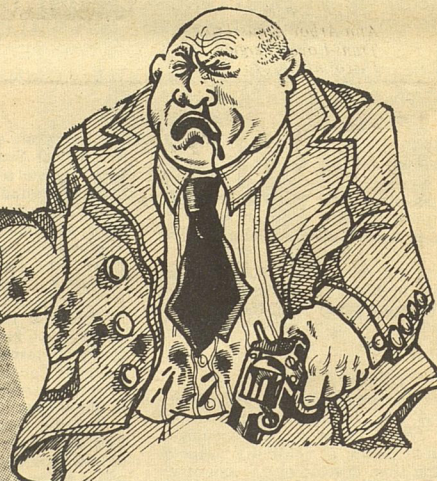
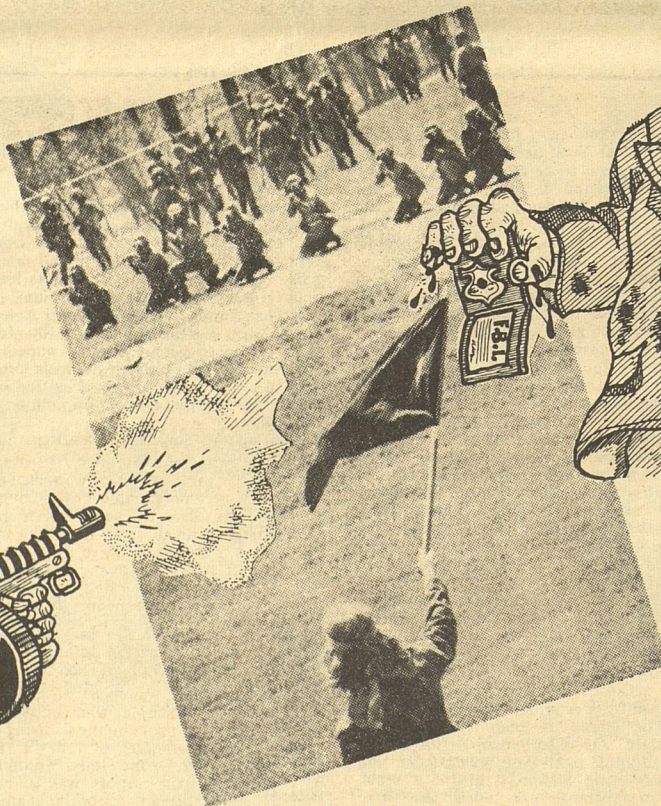
April 13— An explosion toppled an eighty foot tower carrying power to the Lawrence Radiation Laboratory at the University of California at Berkeley. The lab shut down operations while emergency crews worked on the lines. The UC campus was running on only one third of its normal electrical power for the next seven hours.

April 15— Six thousand students and youths tore up Harvard Square, putting the torch to two banks, smashing windows, and looting. Boston's Old Mole writes: "There were reliable reports that three police cars had been burned." There were numerous violent confrontations between pigs and protesters with "at least one verified report of pigs shooting at fleeing demonstrators." The riot grew from a New Mobe demonstration. News of the incident was almost entirely blacked out by the pig press.

April 16— The new Isla Vista branch of the Bank of Amerika was set ablaze by revolutionaries. The old branch was completely gutted during the TDA actions in February. One counter-revolutionary student was shot to death, almost certainly by pigs, while attempting to extinguish the fire.

April 26— The Louisiana state capitol building was dynamited. Twenty to thirty sticks of dynamite, placed near the front of the state senate chamber, caused \$500,000 worth of damage—ripping out marble walls, shattering windows and splintering pig desks. Moments earlier, another explosion caused heavy damage to a posh, exclusive country club on the outskirts of Baton Rouge. Thursday morning a note was dropped in the mailbox of a Baton Rouge newspaper reading: "This is partial payment for the murder of three of my black brothers. Crimes against black people will not be tolerated. Three dead pigs—Dunaway, Coates, Normand." The pigs referred to in the note were all involved in fatal shootings of black "crime suspects" in the past year. [from the Berkeley Tribe]

May 3— 2,000 students gathered around the ROTC building at Kent State University at Kent, Ohio. The building was pelted with stones, then set on fire. When firemen arrived on the scene, students sliced the hose and dragged it away. The ROTC building burned to the ground.



Blow Job on the Empire

Some time last week an indeterminate number of University of Michigan students stumbled into the ROTC building in Ann Arbor and proceeded to play "liberated territory." Films were shown, food was eaten, and a Viet Cong flag was flown over the front door [the reason for this was not clear]. Some days later, the students stumbled out, muttering that "if there had only been some kids, we could have had a day care center." The ROTC building remains standing.

BUENOS AIRES, Argentina [LNS]— North Americans who own property in Argentina have tightened their security measures recently, according to a report from Prensa Latina, the Cuban news service. The extra security measures were instituted after bombs were set off in the Bank of Boston branch here and in the Argentina-U. S. Chamber of Commerce building—both in downtown Buenos Aires

Flash—Community intelligence sources have informed us that a number of rifles or carbines were ripped off from the upper floors of the U of M ROTC building during the recent takeover (?) of that building. We have been asked to warn people that most or all of these weapons had been intended for display use only, and had contained welded obstructions in the breech ends of their barrels. These guns will probably explode if fired, even if the welded obstructions are removed first.



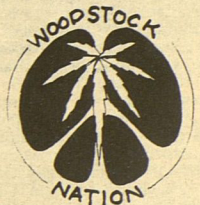
UP



In Ann Arbor:
Ann Arbor Argus Tribe
Trans-Love Energies
Discount Records

JUST LIKE AN
ABORIGINE

B/W
HASSAN I
SABBAH



In Detroit:
Detroit White Panther Chapter
4867 John Lodge
Mixed Media & most head shops

HARVEY'S LUST

It has come to our attention that when Sheriff Harvey isn't busy plotting against the people he seems to spend a lot of time in bars getting high and trying to hustle women.

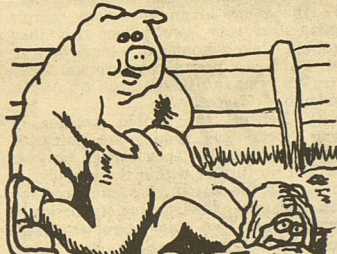
We have been told that when the Sheriff goes to all these reputable night spots, such as Weber's on Jackson Road, he always gets a warm welcome from all his admirers. He always ends up shaking their hands and accepting their praise for the great job he and his boys are doing.

After his ego has been heightened by all that, his male chauvinist attitude forces him to buy all the ladies a drink. Then he usually proceeds to ask them to dance in a gentlemanly manner. But most of the women are with their husbands and he would never think of making a move and politely returns them to their tables.

He gets intoxicated on one of the drugs of the honk culture every time he goes there. Once he was so baffled by the drug, he chokingly ran to the restroom where he regurgitated all over the floor. The waiters went to his side, helping him off his feet before he collapsed. He was as pale as a sheet and all he could mumble was a sigh of relief.

Sheriff Harvey seems to have his eyes on a certain waitress at Weber's, who is thirty to thirty-five years of age, divorced, and has two or three children. They are usually conversing among themselves ninety per cent of the time he is there, but about what we have yet to learn.

One night this particular waitress, accompanied by three fellow waitresses, went to the A One Bar located somewhere in the Detroit area. Harvey just happened



to make an appearance there. He went through his usual routine of shaking hands, buying drinks, and dancing with all the women there. [Harvey's dancing ability has proven to be very low-level, for he never seems to take off his working shoes. He is always apologizing for his clumsy maneuvers and the sore feet of the ladies, but he has never been turned down. Is it because of his manliness?]

Then he made his move to the table where his waitress was, coming on as natural as possible hoping no one could see through his mask. He then bought a round and danced with the whole table. At this point he engaged in a more or less private conversation with Her for the remainder of the evening.

In the past Sheriff Harvey has exposed himself as a wild roustabout driven by the evils of alcohol and cheap thrills. Yet this sinister man still runs Washtenaw County. He is supported by the right-wing fascists who at the present time have the money and the power. These people have repeatedly spat in the face of law and order and turned it into the pauper it is today.

We do not want to invade Harvey's private life or create a scandal, but we do realize that he is a hard core fascist and we have to deal with him and all others like him by any means necessary
All Power to the People
Seize the Time, Off the Slime!



IN THE ZONE

OZONE HOUSE will be the first runaway house ever set up in the history of the Ann Arbor community. In the beginning, Ozone House was to be a people's house totally dedicated to serving the people in the style of our new culture. Now, Ozone House has lost some of its original ideas. Ann Arbor's youth are losing their confidence in the Ozone House because it is turning out to be another ruse in its plans of a "people's house."

When the Ozone house was first becoming a reality, it was to be a place where runaways, and anybody from out of town could more or less live. They would probably stay a week, or until they became situated in the community. It was also to be a crash pad for passers-through, and anyone wanting to crash. It was to serve as a community center where anyone could have a free meal, hang out, listen to jams, have a good time, meet people, and serve as a meeting place—a place where people could practice their skills and do desired work. Schools were also to be set up so the people could teach other.

The house was to be run communally by a few people who hopefully had experience in communal living and a solid understanding of today's American youth. The Ozone House would be their home. Their purpose was to keep the house organized in a working manner, and to deal with the problems the house would most likely run into. They would also give any assistance they possibly could to the people.

The first plans of the Ozone House have gone through a few alterations, but the house will open sometime in July.

Most of the new plans were made with some sort of attempt at security, so that the house might survive as a type of "legal" runaway house. One plan is to deal with the legal system and to tell the authorities it is going to be a house for runaways, and hope that just be-

cause they know what is going on they won't bust the house. This might work for a short time, but a runaway is illegal, and nothing will prevent a bust as long as there is Law and Order. If the pig is hip to the existence of runaways, he is going to vamp.

If the whole idea of the house had been formulated by people who knew of the many other means of operating around the system, it could have been done on the people's terms—and we don't mean by telling the legal system to fuck off. Telling them that you are going to be breaking their laws, in an effort to maybe get their support. This doesn't make much sense. The system does not serve the people, and when we do serve the people they try to bust us any way they can.

The house can only have 15 runaways at a time because of space problems, and the people will live on the first floor area. [We don't know if this will be enforced or not, but we can't see them turning anyone away even if it means sleeping on the floor.] There will be a paid staff of 4 to 6 people who will receive a salary of \$1500 a year. The main reason for the salary is said to be so the "staff" can survive without working other jobs, and be at the house all the time.

There are many people who could handle the so-called staff duties, and they wouldn't need to be paid in money. The whole idea of the staff bit is just bourgeois bullshit. You can't pay a person to serve the people—it's a contradiction. Nobody gets paid to live communally, even if they do have a major function in running the house.

Whether Ozone House will survive in the eyes of the people is the question now. We see the problem of Ozone House as a reluctance to deal in a revolutionary manner with the revolutionary youth culture. Social practice is the criterion of truth.

GAY LIB

Gay Liberation interview with Mike Jones, Genie Linzer, Larry Glover, Fred Uhl

Argus: I guess the first obvious question to start off with is what is the GLF and why was it founded? Why are you doing it in Ann Arbor?

GLF: Gay Liberation is basically looking at one's or another's homosexuality in terms of getting rid of the repression that's pushed on it so much. Like gay people are constantly reminded they're gay because, like on the street they may want to look at someone or they may want to say hello to someone and they're just not able to do that and suddenly it hits you again, oh yeah this is the kind of thing that's happening to me. So gay people are like pushed into the bars and pushed into the steam baths and it's time to get out of that kind of rut and just confront society and really find out how many people would really keep us in the bars. Like maybe a lot of people wouldn't.

It got started in Ann Arbor because someone put an ad in the Daily about getting rid of the repression of the homosexual and a lot of people really became interested in that and as our meetings grew and we told more people about it, more people became interested. A lot of the people in the gay community that know each other in Ann Arbor, a lot of people that that community didn't know, began to come to the meetings and they were interested in it, and so we got a lot more people out.

It seems to me that the gay liberation is inherently revolutionary even though the Ann Arbor gay liberation at the moment is kind of safely liberal. But hopefully as more people look at their homosexuality in terms of what society has done to them, in terms of as far as being homosexual they're not fucked up, but in terms of being homosexual in Amerika now, they are fucked up. They will have to become radical and get rid of a lot of the stuff that's going on with them.

Argus: ...about Gay Liberation not only being inherently revolutionary, but inherently an anti-capitalist organization... let's talk about that.

GLF: Gay people are being economically exploited in this country. There's some question as to whether or not they're a captive work force in the sense that black people can be made a captive work force. Gay people are probably more oppressed by the silence that comes with their condition which makes redressive grievances and probably, advancement, very hard. Many gay people allow themselves to be economically exploited even though the e's not a natural reason why the society should specifically exploit gay people...it's one of many groups that can be used. Gay liberation has a unique relation to the left. Many people on the left seem surprised at its existence, as though they never knew that homosexuals existed before, at least that's the feeling that they give. They also many times feel that the gay question, the question of a sexual revolution within ourselves, is something that should wait, it's probably too embarrassing now, we may be dangerous bedfellows in the revolution. This means that the left has to do a lot of rethinking as to where they stand also.

Argus: There are other large gay liberation fronts in other cities, I guess notably New York, Chicago and San Francisco. Are you in any way learning from their experiences in starting to organize this? We should talk about some of the other large organizations that have been successful.

GLF: One of our members got in touch with Rev. Perry in Los Angeles, we haven't gotten a letter back from him. We're so new that we really haven't established the contacts with the other

people. I think that's one of the main reasons why we wanted a conference here, which I'm sure will be talked about later. Some of the people in the Students Activities Building went to the trouble of looking up the number of state supported universities in the United States that do have homophile organizations. Most of these in the universities aren't gay liberation fronts. We're the only university gay liberation front in Amerika I think.

Last Saturday I went to the I think third Chicago gay liberation dance. About 1500 people were there and it was a really nice thing but...it was held in the Chicago Coliseum. Not the Amphitheatre, the Coliseum, which is a barn, and I heard before I went that they had a strong organization with a lot of money, but when I got there they didn't...they were talking about any number of their brothers and sisters in Chicago were deeply in debt. In order to rent this place, individuals had paid three or four hundred dollars because they really believed in gay liberation. They were really in debt from this thing to they passed around...they wanted more money and they didn't get very much, cause the \$1 admission charge didn't pay for everything. They had a hassle about the insurance for the building which is a bunch of bullshit, and they called a boycott of the bars in Chicago after the dance. I don't think it will work since the Chicago pig community is much larger than 1500 people, and I guess the bars really rake in the money-their drink prices are outrageous. Seems most gay bars in the country are very expensive. The Flame isn't, but they have terrible drinks.

The one organization in Amerika it seems to me which allows and protects immoral things that are going on is the Mafia and they make quite sure they're exploiting everyone. I know a couple of the bars in Detroit are run by the Mafia, and like a cup of coffee or a coke is 50 cents, and this is just a coffeehouse. And like, the steam baths that are all over the country are, most of them are run by the Mafia, and it's very expensive to get in, and you're not even assured of anything but the use of a steam room and a locker. Besides being exploited by the society we're also exploited by other kinds of subcultures.

Argus: The thing I was wondering about, you mentioned before there were homophile organizations in the United States, societies of individual rights, things like that, as of awhile ago were still trying to organize gay people around things like discrimination about getting in the army...gay people should go into the army. Do a lot of gay people you think still hang up on things like that, or what?

GLF: I think one of the major problems with our organizational structure in towns now is that being the first democratic or at least open people's gay group we get this entire spectrum. Maybe the majority of homosexuals are at that stage where they feel their security is only there if they can plug in very nicely to a bourgeois life style, and if being draft bait is part of that pattern then they're perfectly willing to do that. It's one of the things that makes our organizing within our own ranks so hard.

I've heard it said a lot that we're more bourgeois than a black person that's made it in society. I think it's also true, I think the implication of the analogy between the two is also that which should make us that much more radical, in that we're closely tied with everyone else's liberation because there's no one that... what group in Amerika doesn't consist of homosexuals, I mean from the Daughters of the Amerikan Revolution on...I'm sure there's many, and I mean they're all women. So that kind of perception again should lead to a real radicalization of these people who have made it and are willing to do things.

Argus: You told me before that you thought that being gay is inherently revolutionary-why?

GLF: I think society has repressed gay people not by accident. The ruling class of capitalism has very good reasons to repress the people it represses. It starts out with the general oppression of the working class which is simply defined by the nature of this society, as I see it. And seeing that working class with the ability to organize within itself and with other people to overthrow the ruling class. The ruling class seeks to divide the society as much as possible. This is the origin of fascism, this is the origin of the oppression of women, and I think this is the origin of gay repression too. They want to keep society divided on all lines and keep attention diverted in all ways from conditions as they exist, which will lead to revolution. There's something revolutionary in a more personal way too about somebody defying the accepted standards of the majority of society. These accepted standards have been defined for thousands and thousands of years.

Argus: Previously, the whole thing about the left and the whole ignorance of homosexuals and the surprise that you were talking about, I'm sure that even a year ago there was a lot of surprise about women's organizations forming, and it's really heavy, the chauvinism that exists towards gay people, towards women.

GLF: I think we can tie up part of this idea of what is the Ann Arbor GLF...the idea of getting men and women in civil service positions, obliterate this sort of thing. I think that we can say a few years ago there was a lot of surprise at women's liberation, and things like that. By the same token not many people today feel very safe saying that they wouldn't love a woman or a black person, but today it's pretty common and fairly easy for even an SDSer to run off on the end about a faggot.

In Detroit, the people working in even liberal gay groups are going to eventually see that they can go only so far and no further within the boundaries of society. No way they're going to make basic changes with the society basically unchanged. That thing about the draft question that you brought up really kind of epitomized the...liberal gay group. Liberal gay groups say gay people should be able to get into the army and the gay liberation groups say heterosexuals should have deferments too, nobody should get in.

Argus: I want to discuss first more of the general nature of homosexual repression, and also get into specifics about Ann Arbor. Why don't we talk a little about general male homosexual repression, and then female homosexual repression in general, and the nature of the whole homosexual society.

GLF: The basic tool of it is, the idea that a male homosexual is therefore effeminate and that is very much tied in with the tool that we see used to oppress black people. The demasculinization of the black male, say he's not really a man. It's also tied up with the sick concept of masculinity put forward by a society that is based on competition, that's the basic existing motive...the society, once it gets involved in Vietnam its quote masculine pride unquote won't allow it to admit its mistake, and on and on like this. It really is a sick gender identity put forward by our society.

Argus: Let's talk about women's homosexuality. Most people, even people on the left, that think about homosexual liberation probably think about it in terms of male homosexual liberation. I don't think the word homosexual more or less connotes the word man, or even some of the slang, derogatory terms like faggot denotes probably men, male homosexuals.

GLF: It's been suggested that part of the reason why women aren't so visible

as homosexuals is that they've been able to sort of get under the doorjamb by living together as couples, they're not as identifiable and it's more acceptable. Masculinization of the woman to a certain extent is accepted whereas the slightest bit of feminist look or act in a male is not acceptable, this is partly true. I think this is a very dangerous thing for women in that a lot of women have been pulling off the South African pass-trying to pass off as white while homosexuals are just quietly doing their thing, this way they've become very bourgeois they have identified themselves with the rest of the bourgeois class, refusing to identify themselves with homosexuals and with their repression. The general repression of women in which they feel there's no reason for them coming out with their homosexuality and demanding that their rights be recognized as a homosexual.

Argus: Is the same sort of social structure, the same repressive social structure that exists in male homosexual society, like are there lesbian bars and things like that?

GLF: Yeah there are, in bigger cities. I'm not familiar with any personally. That's another thing too, that I think the male homosexual has been forced into bars and things like that, whereas normally he may not be a bar-going type person, but because this is the only place where he can go and feel that he's not going to be hassled by straight people's hangups and worries if he's approached or something. I think that there's probably a much lesser tendency for women to go to lesbian bars and things like that, they don't know if they could maybe support them as well. But it's made much more difficult for the woman in a lot of senses too because it's very difficult for women to identify with each other and to be able to feel free with each other.

Argus: It seems to me that from the time that a person is born he's bred into the role of being heterosexual, and it's deviant to be anything else and that people, homosexual as well as heterosexuals, have. It seems to me that an ideally liberated revolutionary society would be bisexual, and the whole thing about being plugged in and being made to be heterosexual on all levels of society, parents to teachers to the church to everything else is going to be thrown out the window along with all the other fucked up notions about life. So you think that the ideally liberated society would be for everyone to be bisexual, is that coming?

GLF: It's a necessity to be bisexual. The revolution must realize that it's been sexually exploited by the system too. An artificial system of sexual scarcity has been set up which allows sexual competition to go on. Sexual competition is still going on with a lot of people. This is one of the reasons why women's liberation got itself together, and gay liberation got itself together. Sex is not a scarcity, sex exists everywhere, with your brothers and your sisters both. There are a lot of anarchists now in operation under a system they call rational bisexuality.

Argus: What is rational bisexuality?

GLF: Rational bisexuality is refusal to accept the arbitrarily and falsely imposed notion that sex is scarce and therefore depends on competition, which is primarily a capitalist notion. It is the realization that sex is everywhere, that sex is with your brothers and with your sisters. There is no reason for any kind of frustration. There is no reason to accept that kind of arbitrary competition, and competition has to be gotten rid of in all ways. That idea of competition then is just as important for Gay Liberation as it is for the straight world. For example, when we were picketing Fleming's home, one of our chants was "hey hey what do you say? Try it once the other way." If anyone is dehumanizing in competition, in so far as looking at other people only in terms of sexual objects, it is certainly the homosexual. He's just as bad as anyone else. And he's forced into that position by the capitalist society in which he lives. He's forced into buying beautiful clothes. He's forced into buying clothes he can't pay for, because he's forced into the low-paying jobs. And then he goes to the bar and he sits there and he waits for the sexual object of his fantasies to come, and it just doesn't happen. Therefore, I think rational bisexuality is extremely

important to Gay Liberation. Women's Liberation too could perhaps benefit from it, in that it would reduce their role as sexual objects. One simply has to realize that fulfilling sexual relationships can be found everywhere. Just like the Dadaists used to look at art as being everywhere, we look at sex as being everywhere. Even Marcel DuChamp, the vanguard Dadaist, once said, "I am ready to rape and to be raped by everyone," and I agree.

Argus: One of the other slogans at the demonstration was "birth control by Nature's way." The evolution of homosexuality is a remarkable mechanism, but it would probably come in handy for some more things than birth control. How do you think this could help the social dilemma in this country?

GLF: I think the individual that says that homosexuality is going to provide some means of birth control for the future is rather sickly saying to other people, "Look here. I have some kind of use to offer for society." It seems to come from an insecurity of the person and a desire to say that homosexuality has something to offer to society in this respect. This I don't think is the way to look at it. As was mentioned before, it's merely an indication. If two different individuals of the same sex can express love and tenderness, then it indicates the society is a freer, more humane, sane, equitable kind of thing.

Argus: Let's talk about the conference. It was planned as a Midwest Conference on Homosexuality to be held at Michigan. Then what happened?

GLF: We thought about having a conference here, and we decided, well, we are a student organization and according to the rules of this university, student organizations do have the right to use university facilities. We decided to go ahead and start asking people if we could have it, instead of just trying it and finding out at the last moment we couldn't, which is what happened to SDS. So we started asking people and eventually we got up to writing Robben Fleming a letter and telling him that we wanted a Midwest Conference on Homosexuality—for homosexuals and mainly for other Gay Liberation groups and other homophile organizations at other universities in the midwest such as at Cleveland, Cincinnati, Madison, University of Indiana, Chicago, Detroit, etc. We told him we wanted that and also a dance, and that the people who would be speaking to the open meetings of the conference would be jurists, legislators, doctors, psychiatrists, religious leaders—all of the legal, social and religious aspects of homosexuality. We got a letter back from Fleming, quoting what we wanted, leaving out the dance, saying that we would like a conference on homosexuality for homosexuals to be concerned with legal, religious, psychological aspects of homosexuality. Then he said that the University of Michigan is a public institution supported by the State of Michigan and that the State of Michigan Penal Code has strict provisions on the subject of homosexuality. So that such a conference ought, in view of the law, be clearly educational and be directed toward people with professional interest in the area. He finally said that, since our proposed conference did not meet such criteria, university facilities would not be available.

The things that are wrong with that letter are unbelievable. It was difficult to communicate in any way concerning that letter. The implication was that a gathering of homosexuals to talk about homosexuality is illegal. That is simply not true. In many states the right of homosexuals to gather, the right of apparent homosexuals to gather, has been upheld. In a large number of state-supported universities across the country there are a number of homophile organizations. So we let it be known that we did not accept that view and that we wanted to communicate more with Fleming. He suggested that we write him a letter, and we responded that we weren't into letter-writing—that we didn't feel that was a humane or any kind of rational way to communicate. So we spoke to him, and he simply would not back down from his position. Five of us spoke to him, and we used every argument. His basic rejection of the conference was based on two points—his fear of bad publicity and his fear of bad police re-

action. The arguments we used ranged from moral, such as bad publicity is worth going through, because our humanity has been negated for so long, and it's about time that this university, along with others, start letting us and helping us assert our humanity. And he simply would not go along with that. We used the argument that we would bring a lawsuit, which he would just love. He would love for us to spend all our money and all our time in some sort of legal battle which would be tied up for years. We also used the argument that precedent has shown that this simply does not happen. Chicago has had several dances in which bad police action simply did not take place. So the whole meeting with Fleming was just absolutely unproductive.

Consequently, on the Friday after that [Mayday], he had an alumni tea, and Gay Liberation was out picketing that tea. Gay Liberation was aided by a number of other organizations in Ann Arbor, such as Women's Liberation, the Tenants' Union, SDS, and other radical organizations were out helping us. And it was a tremendous help. All the old, rich, influential, wealthy, capitalist-pig alumni had to walk by us—had to walk by people carrying signs saying "Take a homosexual to tea" and "Fleming come out." They had to be aware of our presence. And many of them were with us. Many of them said that they were against persecution in any form and that they would go in and talk to Fleming about it. Eventually two of our members got into the tea and talked to Fleming about it, and the ultimate outcome was that Fleming allowed us to have a dance. This clearly indicates the inconsistent way in which Fleming reacts to the situations around him. A dance, I think, is clearly non-educational and is clearly not directed to people with professional interest in the field. But we are going to have a dance [No date has as yet been set—Ed.].

Because so much time has been wasted with this hassle, I don't think we will be having a conference here this summer. But in the fall, when our strength is strongest and when the campus is most interested in the things going on around, I think that we will hold a teach-in and perhaps a fall Midwest Conference on Homosexuality. It will be a conference for homosexuals to come and assert their humanity, to find out the ways in which they can do that and to learn more about the ways in which they are now playing into the society's hands in so far as being fucked up and negating their own humanity as well as the humanity of others.

Also this summer, because we are a student organization, we have the right to address the incoming freshmen at orientation. Gay Liberation will be there, and there are certainly a large number of people coming to this university who, if they are not overt homosexuals, will have tendencies and would consequently be wanting—I think it would be necessary—for them to find some way to express themselves. The chairman of orientation told us that we could not expect to recruit and have people come and sign up in front of the rest of their freshman orientation class. I told him, "Well, if they can do that, then they don't need us."

Argus: Even the concession of a dance could provide an opportunity for organizing, like the kind of organizing that goes on at the summer free concerts. I would like to know how your organization and education has been coming in Ann Arbor, like specifically, during the ROTC building occupation there was the Gay Liberation Lounge. So what are your plans for propaganda, etc.?

GLF: The International Socialists and SGC both said that they would rent the rooms for our conference, so that we could then hold the conference. Another alternative was that Fleming said if we didn't advertise it as a Midwest Gay Liberation Conference, that if we just held it quietly, then it could be held. Both of these I think are totally unacceptable even in that Gay Liberation is aligned with other liberations and other radical groups. But we do have to stand on our own feet; we have a separate determination from these people. Also the idea of holding a quiet discreet conference is completely antithetical to everything we stand for, and we're not

going to do it. The other radical groups in Ann Arbor have been very kind to Gay Liberation, for example the establishment of the Gay Liberation Lounge in the second floor of the ROTC building, in which a decent number of raps were held. We are becoming more firmly established within the radical community in Ann Arbor.

As far as our propaganda from now on, I don't know exactly how that can be done. We do intend to leaflet, and there is a lot going on in Detroit with Gay Liberation. Gay Liberation has been repressed more since it started—in Detroit it started in January, in Ann Arbor in April. In Detroit the funds were taken away from St. Joseph's Church, only because Gay Liberation was meeting there; and Bishop Emrich said that if Gay Liberation would get out he would give the funds back. That hasn't been done. They're still meeting there because the parish is behind Gay Liberation. There's a confrontation expected with Bishop Emrich soon at a confirmation service he's holding. Gay Liberation can't meet in Canterbury House, because their funds are being threatened. Craig Hammond was fired from there, not specifically because of us, but we were certainly a drop in the ocean as far as the perceptual distances between Bishop Emrich and the Canterbury House. We simply have to start asserting our right to meet with all our dignity anywhere that we wish. That's becoming the basic problem. Manifesting ourselves in society and making changes in society seems a long way off simply because we can't manifest ourselves to each other, unless it's in a bar or a steam bath or a glance on the street. Also Gay Liberation does not have the money that this fabulously wealthy capitalist society does seem to have. So I don't know how much we'll be doing in terms of advertising and propaganda. I think we'll just be working with the people that are repressing us directly now. The Gay Liberation Front structure now is a number of different committees that are working on different things—a research and analysis committee that is concerned with education within our own ranks and education at large—and a number of other committees. These committees will put their reports together and perhaps reprint articles from the Detroit newsletter, and it will be for distribution among our own brothers and sisters and also for the community at large.

Gay Lib also plans to have a course offered through Free University here in Ann Arbor. The people who will be attending the class will be hopefully both heterosexual and homosexual. I think the heterosexual part is important, since part of the purpose of the group in educating people is to give the straight world an idea of what the world of the homosexual is like—what kind of experiences he has, what kind of orientation, what he feels about himself. And it will also be helpful to have people come in and give their impressions of the homosexual and of the gay world, so that ideas can be passed back and forth. Repression is another thing that will be talked about—how repression works in this society with regard to the homosexual. Material from the T-groups will be used hopefully in this. Some material will probably come up in these groups that will have bearing on repression, how people feel, attitudes and psychology of the matter.

Argus: Just one last thing for the people who will be reading this, concerning their own lives; do you think that people should make an attempt to become bisexual immediately?

1st Answer: Maybe just to think about it for a while, and then they can see from there the way they want to act. I have a number of friends who, after talking to me and thinking about it for four or five months, have become very easily involved in homosexual affairs.

2nd Answer: Pragmatically, it doubles the number of people in the world you can have sex with, which is a pretty beautiful thing.

3rd Answer: One of the things I think the homosexual does, at least that Gay Liberation has to concentrate on, is the idea of sex itself. Homosexuals tend to be now a very promiscuous group, basically because they're never allowed to forget that they're homo-

sexual. The pent-up of this for twelve hours a day, you know, leaves the other twelve for four hours at the bar every night, and then you go home and dream, and you have your fantasies and your dreams, too. I think we have to talk about what sex is, what it should be for that person, and just think about that too. I think at the moment, for a lot of people, homosexual sex is very selfish. Simply because everyone is so repressed he has his own needs, and one hardly has time to think about the needs of the person you care a great deal for.

4th Answer: To the readers of the Argus, who are supposedly very liberated people, just get together with your friends—girls get together with your friends who are girls and guys get together with friends who are guys—and just smoke some grass and just do it. I think you will find that you'll enjoy yourselves. It's not dirty, it's not ugly. Sex is beautiful.

[Note: People with questions concerning Gay Liberation, sexuality, identity problems, etc. are invited to call 665-7502 for someone to talk to.]



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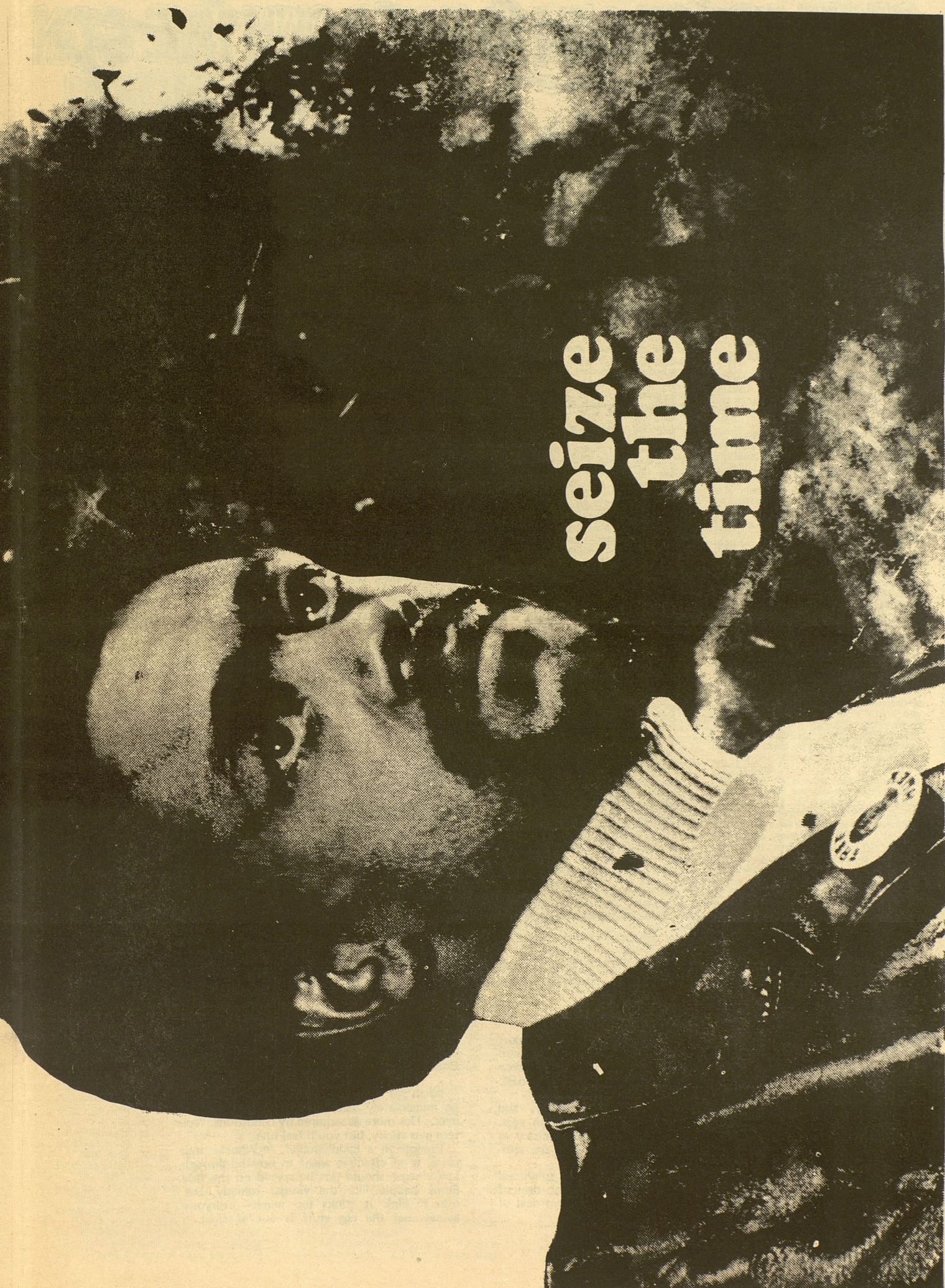
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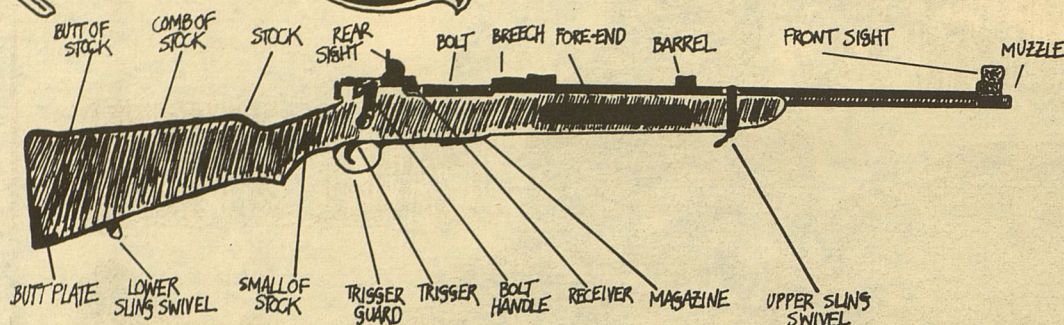
'The time when people can sit back and view the processes of injustice and inequality has come to an end. We all shook out heads at the murders of the civil rights workers in the South in countless numbers; we all sat back and watched Malcolm murdered; we were astonished and shaken by the outright murders of Fred Hampton and Mark Clark. Now we face an instance where Black people, our brothers and sisters, may be railroaded through the courts into the electric chair on the testimony of a fool, a lying fool. If we stand by in silence, we can then just wait for our turns—our turns to be "legally" done away with.'

Judi Douglas,
Deputy Communication
Secretary, BPP



**seize
the
time**

PICK UP THE GUN TO PUT DOWN THE GUN



Parts of a typical bolt action rifle

FIREARMS AND SELF DEFENSE IN DEFENSE OF SELF DEFENSE

Amerika has a long tradition of vigilante paramilitary violence. Usually it has been directed against blacks and Third World people, poor whites and dissident political groups.

In the last several years some of us have come under this type of vigilante attack because of our politics and our life styles. People have been killed in movement offices in Texas, New York, and Detroit. A radical professor was almost knifed to death in his office by an assailant. And, the Easy Rider situation is all too true in many parts of the country.

While such cases of paramilitary right wing violence have not happened in extremely large numbers, they have occurred often enough to make it worthwhile to acquire some familiarity with firearms. In many situations it is possible to defend yourself successfully. While the legal system is biased against us, nevertheless the law is very much stacked in favor of self defense. For example, if an intruder enters your house with "harmful intent" you are within your legal rights to kill him. Possession of a gun and knowledge of how to use it is sometimes a deterrent in itself. Many people still view hippies and white movement youth as pacifists who don't fight back and can be beaten and attacked with impunity. They must be made to realize that flower children can grow thorns.

In many parts of the country the paramilitary right wing is not very active. Almost everywhere, the main physical threat has come from the pigs. In most situations involving confrontations with pig forces armed self defense has not been feasible, since oppression has come primarily through the courts. If the pigs come to the door to arrest you, most people will go along, since armed self defense in this case might mean death, or a much higher level of oppression in the ensuing court case. If the assailant at your door happens to be an agent of the state, all your legal rights of self defense vanish, and if you employ armed self defense you will be tried for murder or attempted murder.

But, as the system becomes more repressive the pigs begin to go beyond

their "normal" role of arresting people who are then dealt with through the courts, and instead, begin to function as executioners in the streets. Their attack is direct and physical, and their goal in many cases is to kill. Under these conditions armed self defense becomes necessary.

When the stakes are increased, the risks of armed self defense are preferable to submission that means death.

Black and Third World people have, through their history in this country, been subject to this sort of direct, fascistic, physical attack by police. Many instances, from Robert F. Williams in 1961 to the L.A. Panthers just recently, attest to the fact that armed self defense can be carried out successfully. It seems clear that if Robert Williams had not had a gun, he would have been lynched by whites; if the L.A. Panthers had meekly surrendered at 5 am, at least some of them would have been executed on the spot. One of the outcomes, of course, is exile or repression in the courts, but it must be understood that death in the streets is the alternative.

Even more important than survival perhaps, is the fact that these instances of successful defense have made a tremendous political impact on the black community—demonstrating the possibility of resistance and defense.

This type of fascist police attack with intent to kill has been very rare against whites, but as the contradictions of our society grow more acute, we can expect more of this against whites, and the same lessons apply.

Some people say that guns in the movement are bullshit, because "no one is ready to use them," so that it becomes just one more case of movement rhetoric outstripping reality, making people see us as fraudulent. It is true that there is a lot of talk about guns, armed self defense, armed revolution, etc., in the radical movement, with very little practice along these lines. But this does not mean that we should disavow or ignore the question of guns; rather we should become familiar with them and develop realistic attitudes about their use. Too many people have a sort of death trip approach to guns—they assume that if you acquire a gun, and aren't bullshitting around, then you should prove your convictions via a suicidal shootout in the streets. This is a

'misconception—self defense and guns can be one part of revolutionary violence, a more serious movement that develops many means of struggle and resistance. We should also become adept at other forms of self defense, such as karate, judo, etc., which allow a person to defend himself in street confrontations, and we should acquire medical knowledge as well.

In the short run many of us have options available—we don't have to participate in a radical movement, take risks, get arrested, etc. Many of us, especially whites, can back off, and not feel the repression. But in the slightly longer run, this is impossible. Those around the world who are engaged in armed struggle against the U.S. Leviathan will surely grow and be victorious, and inexorably we will all be drawn in—either as "part of the solution or part of the problem." If we sympathize with this worldwide struggle, and consider their fight to be our fight, then we should begin now to relate to the tools of worldwide liberation.

RIFLES
The high power rifle is used for shooting at long distances, where the high velocity and stability of the bullet mean high accuracy. Generally speaking, a high power rifle is not very suitable for use in close quarters such as in most self defense situations. For one thing, it is too powerful; a .30-06 bullet would penetrate the wall of your house and several walls in the neighbors' house before coming to rest. Also, a typical rifle weighs 7½ to 9 pounds, is fairly long, and is unwieldy to handle quickly.

In shooting at longer ranges, however, the rifle comes into its own. Properly designed rifles are capable of extreme accuracy. Snipers in Vietnam are reportedly scoring hits routinely at 500-1000 yards, and often at distances up to a mile.

HOW A RIFLE WORKS

The most common type of rifle is called a "bolt action" and is pictured above. The rear part of the bore of the barrel is enlarged so that the cartridge just fits in it. This is called the chamber, and the cartridge sits in it when it is fired.

The walls of a brass pistol or rifle shell have some flexibility so that as the gas pressure goes up, the walls expand to fit snugly in the firing chamber of the gun.

This seals in the gas which is produced when the powder explodes and prevents it from blowing back through the gun, possibly injuring the shooter. After the bullet leaves the barrel, the pressure quickly dissipates, and the walls of the shell contract so that it is easily extracted. The case alone could never stand such high pressures were it not for the great strength built into the actions of modern guns. The empty cases are ejected, and can be used over again by inserting a new primer, powder charge, and bullet.

Since the burning gases generate such high pressure, the chamber must be closed tightly at the moment of firing, and this is done by the bolt, which has two locking lugs that fit into recesses in the receiver. Directly under the bolt is the magazine, where the cartridges are kept. Starting with the bolt in the rear position, when it is pushed forward, it picks up the top cartridge in the magazine and pushes it into the chamber. The bolt is then rotated ¼ turn to the right, which engages the locking lugs and locks the bolt in position. The bolt is hollow, and inside it is the firing pin. As the bolt is pushed forward, the firing pin spring is compressed and the firing pin is made to stay back. When the trigger is pulled the firing pin is released; it snaps forward and strikes the cartridge primer which ignites the powder. Then, when the bolt is turned to open and pulled back, the empty case gets pulled out by a little hook called an ejector, which slips over the groove in the cartridge head. The bolt is then in the rear position, and pushing it forward pushes the next cartridge into the chamber, etc.

In operating the gun, you go through the following cycle: push bolt forward, rotate to close, pull trigger, rotate bolt to open, pull back, and so on as long as there are cartridges in the magazine [which usually holds 5 or 6 cartridges.]

This type of rifle has been around since the 1880's and is still very popular as a hunting rifle. Until the end of World War II it was the standard infantry rifle of most armies, and it is still seeing extensive combat use today in many parts of the Third World. But most modern armies have replaced their bolt action rifles with semi-automatic and even more recently, with fully automatic rifles.

TEAR GAS ANTIDOTE

Demonstrators at the recent Panther support rally in New Haven, gassed by National Guard and local police, put a new tear gas antidote to the test for the first time on the East Coast. It works!

The antidote, developed in Berkeley and tested on the streets there, is based on eggs. John McWhorter, a senior in biochemistry at the University of California, devised the antidote. He explained how it works:

"CN and CS [tear gas] attack a sulphidral group in the eye. Egg has a great deal of albumin, and egg albumin has a great deal of sulphur."

Here's the recipe: Mix 8-10 eggs with one cup of water and a tablespoon of baking soda. Beat very well. Pour into small plastic bottles. Enough for one good-sized affinity group.

When gas is launched, the egg mixture should be immediately wiped on the face and in the eyes. Use more as required by conditions. Your face gets sticky, but you'll feel fine.

Vinegar in a handkerchief, McWhorter indicates, is an effective agent to breathe through, but vinegar should not be spread on the face. Some people like the vinegar remedy, but others think it stinks too much—everyone agrees that the egg stuff is out of sight

RETURN TO

PALESTINE



By Sheila Ryan

AMMAN, Jordan [LNS] —In a brown valley not far from Amman, Jordan, rows of tin shacks and scattered tents stretch between the low hills. This is the Al Baka's refugee camp, where 15,000 Palestinians live, expelled by the Israeli state.

Vegetable gardens grow in the tiny spaces between dwellings. Little twig fences pen in a chicken or two. The refugees make the most of what they have, but circumstance has not been generous to them. They subsist primarily on rations from the United Nations—an allowance for housing, clothing, food, and education of a bit more than ten cents a person each day.

Two years ago one would have said, "My god, what have these people got to hope for? Perhaps the women who live in tents can hope that the U.N. will give their family one of those single-room corrugated tin huts, but that's about it. Forty years of desolation, some hungry kids, then you die on the dirt floor of your shack."

Western journalists complained that the Palestinian refugees were suspicious of them, bitter. The children, they said, threw stones at photographers. But today the atmosphere is different. When a battered car belonging to the Democrati [the Popular Democratic Front for the Liberation of Palestine, a Marxist commando group] drives into Al Baka's, the children wave excitedly and call out greetings. Progress in the car is slow, because over-eager toddlers rush into the path, until older brothers and sisters drag them back.

The Palestinian commandos have shown the refugees that political power comes out of the barrel of a gun, and now that the guns are in Palestinian hands, the refugees have hope that their homeland is within reach.

And the guns are not only in the hands of Palestinian men. Although until recently tradition and the necessities of life have kept most Palestinian women in refugee camps, the commando groups are working actively to draw the women into the struggle. Already there are a number of women commandos; women were among those who attacked Hebrew University in Jerusalem, a Palestinian woman is in jail in Switzerland for attacking an El Al plane, and the espionage and sabotage activities of Palestinian women draw the admiration of commando group representatives.

At Al Baka's women cadres of the Democrati have opened a social center where they teach reading, sewing, nursing—and the use of small arms. Classes are conducted in a tiny one-room tin shack. The outside walls are plastered with the Palestinian liberation posters that cover the cities of the Middle East. Carefully magic-marked signs are tacked up inside:

"The Arab armies will not return Palestine to us: the commandos will."

"The rich classes use the army: the poor have the commandos."

"Women: your place is with the commandos, not only with your children."

One morning at Al Baka's, the women fill the social center to talk to visitors. They wore the traditional long, intricately embroidered dresses of blue, black, and

purple that Palestinian women have worn for centuries. Some of those dresses have been made on the sewing machine that gleams in the corner of the room—a Butterfly treadle model, made in the People's Republic of China. The dresses are part of Palestinian culture, and culture is very precious to people whose national existence is threatened. The women are proud of them; a Democrati cadre, pointing to one young mother's blue dress with a brilliant red pattern, says to the visitors, "She made this herself. Mary, the mother of Jesus, wore such a dress centuries ago."

The two Democrati cadre who teach at the center offer a striking contrast to the women of the camp: their hair is short, without the white scarf that covers the long hair of the women of the camp, and they wear military blouses and plain, short skirts. Over their shoulders are slung Klashnikovs, the automatic rifles named for the Russian woman who invented them, Klara Shinkov.

They have set no minimum age for learning the use of rifles and grenades. A 12-year-old girl, who has already taken a non-de-guerre, as is the custom of Palestinian commandos, breaks down the "Carlo" rifle, names each piece, and expertly reassembles it. Thora ["Return to Palestine"] has been attending the small arms classes for only a few weeks.

The experience of the women has taught them why the gun is essential. A vibrant woman in her thirties, twice a refugee, spoke. In 1948, she had been forced to flee to the West Bank of the Jordan River, which was administered at that time by Jordan. After the Israelis occupied the West Bank in 1967, she came to Al Baka's. "We did wrong to leave Palestine and come here," she said. "But what could we do? The airplanes came with bombs over our heads. The army of King Hussein didn't do anything for us. When we asked for weapons, they said, tomorrow, tomorrow."

"Now I learn to use the gun here, to return back to Palestine."

The constant process of political education by the cadre has put the Palestinian struggle into context for these women—they pray, "Oh God! if you love us, make America get out of Vietnam. Because if America gets out of Vietnam, the Zionists will get out of Palestine."

A young woman, with her infant at the breast, said from the edge of the crowd, "After we fight the Israelis, we must fight America, because America gives guns to Israel, so the Israelis can kill us. All over the world, America gives weapons to those who want to kill the commandos."

This afternoon, the Democrati cadre plan a condolence visit to a family at Al Baka's whose 22-year-old daughter was recently killed by napalm at a military training camp.

The cadre questioned the women in the room for a few minutes, then turned and said, "They say, everyone must be commandos. They are not angry that their husbands go to the commandos. This woman, married for not one month, her husband is in the commandos. And this one, her brother is in the commandos."

"All these women say now, 'We must be commandos. All the women must

be commandos.'"

The women are part of one of the groups of commandos called the Democrati. It is working towards a united front of Palestinian groups fighting against Israel. For that reason, they work with several other commando groups, including Al Fatah [the largest] and Al Sae'qa [the pan-Arab Ba'ath party group], in the Palestine Liberation Organization and its branch for military coordination, the Armed Struggle Command.

The Democrati insist, however, on the importance of the struggle being led by the poorer classes. They point to the fact that the Palestinian liberation movement has been led into defeat in the past by the feudal and bourgeois elements.

As we wait for dinner at the camp [cheese and bread], there's a discussion about the role of the United States in Palestine. All the men realize that Israel is supplied with arms by the United States. But a recruit from Lebanon doesn't understand why the United States would do such a thing. Simone patiently explains that the US, as an imperial power, is eager to maintain a Middle East base in Israel which is unthreatened from within the state by Arab nationalism, and which in fact, hinders social revolution in neighboring Arab countries. Political education here is a process of question and discussion, not heavy-handed indoctrination.

Once a man refers to the enemy as "Yahood" [the Jews]. He is gently corrected, for the Democrati, and in fact all the active commando groups, believe that the enemy of their struggle is the state of Israel, which displaced them, and its ideology of Zionism, not Jews in general.

Later, just before sunset, we were sitting on the rocks outside the cave. The commandos were looking at the latest issue of the Democrati paper, Al Hourri. On the cover were pictures of four Democrati comrades who had been killed in Operation Ho Chi Minh. One of the casualties was a close friend of Simone's. Simone had been on Operation Ho Chi Minh, and was only ten yards away from his friend when a rocket blew his head off.

Operation Ho Chi Minh, he told us, had been launched in September against a half dozen points in the Golan Heights. Golan Heights is a rich agricultural area, Syrian territory captured by Israel in the June war. Now Israel occupies the territory, and has announced that she will not relinquish it.

Simone's detachment seized Qnaitra, the largest city in the area, and held it for a matter of hours. Before June, 1967, it was a Syrian city, with a Syrian population. Now all those who live there are Israelis, who moved into the Syrian homes as their rightful owners were expelled.

"We killed the soldiers and held the town for 3 hours," Simone told us. "We killed the soldiers, but not the babies and the women and the old men. Some of the women threw stones at us, but we didn't kill them, because we had guns and they had only stones. It wouldn't have been—human. The war is only against the soldiers and the Israeli government."



MOVING THROUGH HERE

DON McNEILL

tells how it used to be . . . when the East Village was an experiment, when they dumped the money on the Stock Exchange, when Chicago didn't seem possible . . . when Don McNeill was still alive

Abbie Hoffman says:

"Don was the best chronicler of that century of innocence in the B.C. of our minds—Before Chicago."

Richard Goldstein:

"Don McNeill was the only reporter I ever knew who transcended his by-line. . . . It wasn't sympathy which Don projected; it was absorption in the deepest, most courageous sense. Don's stories covered him. And in these days, when 'involvement' is a technique learned in journalism school, his pieces stand as small chunks of truth—too precise to be literary and too real to be journalistic."

Jack Newfield:

"Don wrote the truth. And he kept getting better all the time. Those are the two best things I know how to say about a writer."

Allen Ginsberg

wrote the Introduction.

Paul Williams

contributed the Epilogue.

Peter Max

designed the jacket.

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15

JESSE WKNR

Argus: The people relate to your show fairly well.

Jesse: I think the majority of them do. I've gotten a fantastic response. Kids call to say they like the show, I've been getting some nice mail, been seeing people on the streets that like it, other djs have been calling—it's been real nice and I'm just trying to please as many people as I can, just trying to play...but still not prostituting myself. Kids call in, and they're nice kids, but they ask for In-A-Gadda-Da-Vida, and I'm not gonna play that bullshit. I refuse to play dinko jams. You want to please the kids and make em happy, but they get on the phone and say oh, would you please play this for so and so, my brother just got back from Vietnam and he loves it, and it's Danke Schoen by Wayne Newton. You really want to play it for them, but at the same time you know that it's just horrible. And most of the kids who call in don't even know it's horrible yet. A lot of them are young; they don't know what's killer and what isn't. My primary thing is to educate the kids and at the same time be entertaining. I think the no. 1 important thing is the show has got to be entertaining, but at the same time it's gotta deal with information that the kids can use to define phenomena in their own environment, in their community. You talk about places where people are hangin' out, where the bands are, where the benefits are, who's doing what, if there's any gigs, any parties, what the White Panthers are doing, the new Argus is out—gettin' the information out so the kids know about it, so they can do something about it. It's gotta be entertaining at the same time, so what I've tried to do is make it like an individual thing to the point where I use and try to make up a lot of my own vocabulary, so the kids can relate to the fact that I'm

the dude who's responsible for layin out this vocabulary so like when they hear the word ozone they immediately think of Jesse Crawford and lost in the Ozone, and they flash on that whole picture of killer jams, killer raps, and the word ozone has become the killer symbol of havin a good time and goin wild and flippin out. That's all Zenta is, it is just a redefinition, another word to put certain ideas to, so these kids will have an alternative philosophy that they could call something. You've got god as a symbol of one whole way of thinking and Zenta is the symbol for a whole other thing, and basically they're just the same, the killer universe. You gotta have a new word so kids don't relate to the old honko ideas.

Argus: Who's Boz?

Jesse: Boz is a Rasta man from Jamaica, He's going to be coming to this country shortly with tons of weed—the Jamaican time herb—he's going to turn on everyone, absolutely everyone for free. Boz is gonna try to liberate the US. I can tell you some fantastic stories about Boz...He decided that he didn't like the rentacars in Jamaica so he got all his people to go down and rent cars and drive them into the ocean. Finally, after they had driven about thirty cars into the ocean, the Hertz company sent a dude up to see Boz. Boz was at his home in the mountains among his little tribe delivering a baby that day and he didn't want any bad vibes around the area at all. This chomp drives up to Boz' house and Boz sensed that this cat was outside. The cat just about gets up to the porch to knock on the door, and Boz opens the door and beams in on the dude with the hard-core reality karma, and the dude takes one look at Boz and he starts backing up and he falls off the porch and breaks his leg and immediately two of Boz' men come out and take the dude and put him in his car...the dude drives away, and they don't hear anything from the Hertz people.

Boz is incredible. Boz has been in the

United States twice already and each time he's come in he's brought in twenty to fifty pounds of herb, and they have not stopped him at customs. His karma and his rap is so heavy and so together he just comes out and lays the shit down and they leave him alone. He's just a mellow Rasta man, big hair and beard, he wears psychedelic clothes, he loves music, rock and roll music, he listens to American rock and roll, smokes herb, gives services on Sunday, delivers babies...a mystical cat. Boz IS coming. Boz will be here in two months.

Boz has been smoking with Trudeau and Adam Clayton Powell, and cats like that and they all want to get next to the weed, they all want to get the word of Boz out. And Boz' whole trip is nothing but the herb—love and the herb. He has the faith in the herb, he's gonna free the herb for the planet.

The way I see it, man, is that there's all sorts of people that are right at the borderline, and the people that are in the vanguard of this fantastic movement that's happening all over the planet are gonna have to be careful not to scare any people away, because there's a lot of people who really want to find out about it and are right on the edge. With a little coaxing, a little love and some good herb, they can be kicked over, and they'll just be gone, they'll be lost in the ozone, but if they get scared away from it, they'll back off from the breaking point.

You can't sit back. You gotta get into something. Come the next elections, there's gonna be no silent majority, there's gonna be no silent middle class. It's gonna be all these dudes on one end, and all these dudes on the other end, there ain't gonna be any in between bullshit. It's gonna be a struggle; the way I see it is that there's no reason why we can't win because time is on our side. If we play the game for the people, if we carry on the program of the

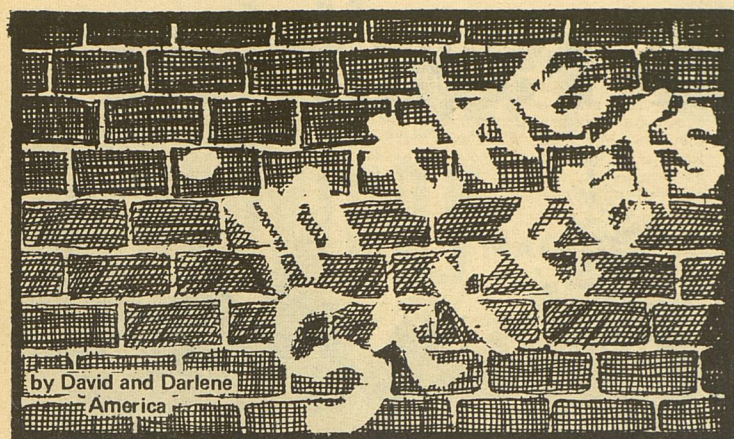
people, then we will win, there ain't no way around it. If we lower ourselves to play the pig's game, which is out and out hard-core confrontation, then we'll be annihilated. You can't meet them on that ground. You gotta meet them on a ground that they're not familiar with; because that's the ground they are familiar with, that's the program that they've been perpetuating on the planet for hundreds of years—it's been killer hard-core violent takeover, slaughter, genocide, that's their shot. That's what those cats are best at—that's what they love to do more than anything else. Like Sheriff Harvey is in all his glory when he's out there on South U stomping ass—that's his scene, that's where he hangs out, that's what he does when he gigs. That's not what I do when I gig, so what we gotta do is get them on an uncommon ground that's so bizarre to them they won't be able to relate to it. And they'll be out, they'll be out.

Because they've got some weapons that...since the Industrial Revolution there has not been a war or a civil war within the mothercountry, and we don't have any idea...this country has never been attacked either, and we have no idea of the secret weapons they've saved up to use in an emergency attack on this country...laser rays, incredible things like that. These cats are so fucked up, say if all the freaks descended on Chicago, and started taking over Chicago, they'd just drop a huge atom bomb on Chicago, and get rid of 4 or 5 million people to get rid of all the trouble, just like they did at Hiroshima, that was nothing to them, they said this is what's gonna happen if you do that again, this is what we're gonna do to you—we'll waste you. And the people were just standing around smoking opium, getting high, living, layin back, and all of a sudden WHOMP. They'll do the same thing in this country, blow away millions of people and thin' nothing about it...

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16



kids...

There was a group of adult "Movement people" in Boston who had chartered a bus to go to New Haven. They demanded \$7 per person from everyone riding the bus. The people who had the bread paid and boarded. There were some kids outside without any money who asked if they could ride, too. They were told, "No money, no ride." Finally the bus left with empty seats.

The youth will make the revolution in America and throughout the world.

1967 was the summer of love in San Francisco. Many of us were only 11 years old at that time. We didn't drop out of Amerika, we never really gained citizenship. We are a colonized people within the mothercountry denied every human right "guaranteed" to us in the jive constitution of these so-called United States.

It is a crime to be young in Amerika. Everyone who is under seventeen in this country is either a prisoner or an outlaw. The racist legal system says we must spend seven hours a day in a

prison where we are subjected to forced labor, brainwashed, fed one meal of pure shit which we have to pay for, and are not even allowed to smoke—anything. We must by law live in a house not of our own choosing, another prison, with two jailors who virtually control every aspect of our lives under the law. We are not allowed to vote, to own property, fuck; when arrested we are not allowed our right to a jury trial. We can't drive, can't hitchhike, we can't even cross state lines! We have been outlaws in Amerika since the moment of our birth. We can't even get into rock and roll clubs or see some movies. We know that we could be good niggers: cut our hair and get good grades, grow up to be like our parents, but we would rather fight this oppression and try to live free. We are the new world.

We know that there is revolution brewing in this country, and we want to fight. We are the first-hand victims of racist oppression, and yet when we try to get into "the movement" we are often met with apathy and adult chauvinism. "You wanna be a revolutionary? Here, stuff some envelopes. You're too young, we can't trust you." These are the same people who exhort the masses to take to the streets. Shit, we live in the streets! We are new

world revolutionaries not by choice as much as by cultural and political necessity. We were being beaten, busted, and harassed by the pigs long before we even knew what the word racism meant. Many of us still don't know. Many of us are still shooting up dope, all of us are fucked up. We're trying to get our shits together, but it's hard with all the pig harassment coming down on us. We can easily become flustered and confused, and fall prey to death-dealing drugs that the man pumps into our community. And then when we turn to our so-called leaders, many of them tell us our music is bourgeois, that dope is counter-revolutionary, our culture irrelevant. In New Haven, the Up were interrupted on stage in the middle of a tune by some punks who said we shouldn't be listening to rock and roll while Bobby Seale is in jail. These people think of rock and roll as strictly entertainment, like your old man listens to lawrence welk. They said we should go out and fight in the streets right now. They would have led us down the street to our doom if we had listened to them. Organized, disciplined, communist revolution will bring this country down, not mass anarchy in the streets, which only brings death and destruction upon us, and victory to the pigs. "Don't follow leaders, watch your parking meters!" As the Black Panthers say, "Pigs and anarchists will be offed."

We know the importance of being cool, we know that the most effective way of showing solidarity with black and third world revolutionaries is to get our own shit together and be as bad as they are, not to martyr ourselves in pointless street battles. We know more about this shit than some sheltered college kid. How can people fight honkiness effectively when they are still honks themselves? We must be in the vanguard; it's as ridiculous for adult revolutionaries to tell the new world how to go about their liberation as it is for male revolutionaries to tell women how to go about their liberation. Adult chauvinism must be dealt with, twelve year old kids should be the leaders of this revolution. In almost every community in Amerika [and this is certainly true in Ann Arbor] the 14 year old brothers and sisters on the street are the most far out, with junior high, high school, and college students trailing way behind in that

order, and white workers behind them. The street kids, runaways and outlaws are, along with the appalachian poor, Amerika's white lumpenproletariat.

The Amerikan people have a choice to make, either get reborn and join the new world, or die with the old one. This includes many people in the movement. How can people who live in separate pads have the nerve to preach to us about communism? Communism begins at home! How can these little wimps with their short hair and baggy pants tell us about offing pigs and putting Amerika out of business. You've gotta be bad to do all that shit. We've been bad all our lives, we had to be for our own survival. And we're tired of these no-dick jive punks calling us non-revolutionary because we listen to the new music and dig gettin high, while they're wearing underwear and aqua-velva. That's a contradiction, dig? Cause the kids are cool, we can get down better than them when we have to. We can do anything if we have to. Because the people are more far out than their so-called "leaders." And these leaders had better get next to the people, or else they are individualists and anarchists. To quote from the Red Book, "The masses are the real heroes, while we ourselves are often childish and ignorant, and without this understanding it is impossible to gain even the most rudimentary knowledge." Revolution is a total thing, as John Sinclair says [in reference to rock and roll], "There is no way to get at the music without taking in the whole context of the music, too. There is no separation." You dig? Any white man or woman in Amerika who calls himself a revolutionary and doesn't know how to roll a joint is a fool, for he has isolated himself from the people.

The converse to that is also true, any dopest or rock and roller who does not consider himself a revolutionary is living in a fool's paradise. Cause the shit is coming down, the lines are being drawn, the situation is getting intense. Just like in Germany before the war there were jews who had worked their way into mainstream society, who were good germans, but they were carted off and slaughtered with their brothers and sisters when the pig's repression came down. We must dispose of our illusions, it's us against them and the time is now. Will you be ready for the final surprise?!

"Lotta people don't have much food on their tables, but they got plenty of forks and knives, and they gotta cut somethin'."

—Dylan

& klubs

The number one priority of the clubs and ballrooms as they now exist is to exploit as many different phases of our culture as possible. We are allowed to pay three to six dollars to more or less revolve our way around and around the "dance floor", sniff quarter sticks of incents, wade through the casual atmosphere of the bathroom, and absorb recordings of the latest underground hits interspersed with a couple sets of live music. What it comes down to is we are allowed to pay three to six dollars to go home. A month later we can buy a poster commemorating that glorious evening for a dollar.

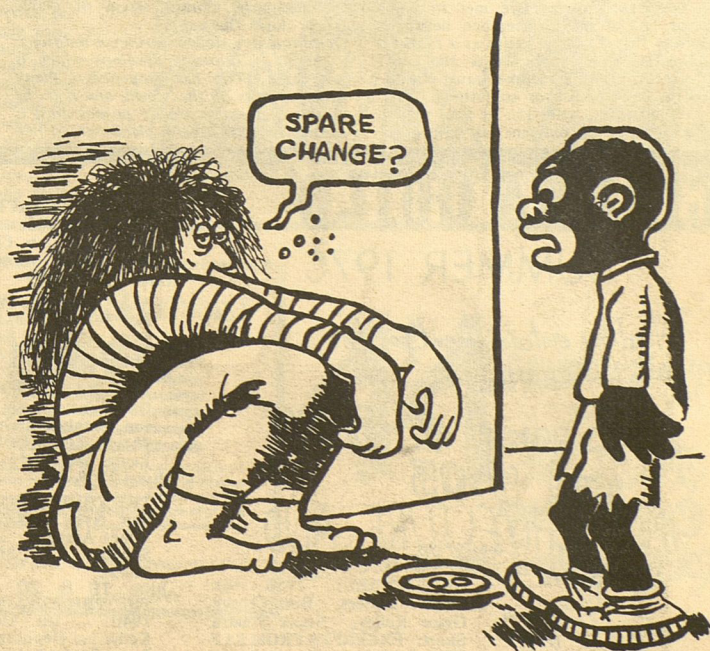
We know that the only pure part of this scene is the music—we try to liberate our music by organizing free rock and roll dances in a free environment. The Clubowners get uptight because the free music hurts their Busy-ness, and they raise their prices when the cold weather sets in and the free concerts end. In the meantime, the Really Ambitious Ones throw pop fest extravaganzas, complete with Hotdogs and Chips, and rent out small areas of the site to local craftsmen who sell candles and sandals and whatever.

Clubowners say to the bands, you can't use that—the House PA is much better, don't say those obscene words on stage, I'm not going to pay you, why do you play so LOUD? Clubowners say to the people, you have to be a

certain age to come in, don't dance like that, we don't want any "greasers" here, you can't make out-go in the parking lot or something. Clubowners confidentially tell us, the City is putting a lot of pressure on me, you can't bring that literature in here, I'm renting this building from the Mafia—that's why all those sleazy dudes are here. And the ALL-TIME rock and roll quote, made at the ticket gate, of course... "WHAT ARE YOU TALKING? THIS IS MY FESTIVAL! I OWN THIS FESTIVAL! You can distinguish a Clubowner from a regular person by his close contact with the rentapigs.

You might have heard about the Eagles Liberation Front. The people of Seattle presented a list of demands—longer shows, lower prices, no pigs—to the manager of the Eagles Ballroom. In Michigan, the bikers are boycotting the Eastown Ballroom, run by elitist Bob Bageris, who prohibits the wearing of colors and having a good time in the ballroom. The Factorie in Pontiac and the Big Steel in Ann Arbor are run by the people at the people's prices. The free concerts in Ann Arbor parks will start soon; WABX free concerts start: 24 May; WKNR is planning some events; free rock and roll/political education classes are held every Tuesday at 8:00 [call White Panther Headquarters for location.] Our communities will be saturated with free rock and roll, and all those old dudes better get next to it, because right now they're on the way back.

Next issue: Rock and Roll Media



17

Livin' on the Farm?

By BOB KUNDUS

The frosts are over. You've always known you could beat the black market ruse growing your own, and maybe you've been saving seeds. Now out of the West and just in time for the new season come two superfine publications on cannabis cultivation:

- (1) Dave Fleming, *The Complete Guide To Growing Marihuana*, 43 pages, \$1.00 plus .25 postage and handling from Sundance Press, Box 99393, San Francisco, California 94109.
- (2) Bill Drake, *The Cultivator's Handbook of Marijuana*, 88 pages, \$2.50 from The Augur Publishing Company, Room 202, 115 E. 11th, Eugene, Oregon 94701.

These books were written with loving care, and the authors have made special attempts to convey not just recipes for outdoor or indoor cultivation but an understanding of environmental effects through marijuana consciousness. For instance, Dave Fleming tells the reader that grass produces resin [tetrahydrocannabinol]:

For the same reason the pigments in your skin will get brown and tough if exposed to constant sunlight—for protection. . . . As a plant reaches the flowering stage, it will send as much resin as needed to the flowering tops to protect itself during the reproduction cycle. The female plant carries the precious seed and lives a longer life than the male plant, and consequently will receive more resin. In North Africa, where it is dry and the sun extremely hot, the plant will produce so much resin that when the sun is high the leaves appear to be covered with dew.

Bill Drake, in a discussion of the ability of a marijuana crop to deviate from the usual one to one ratio of male and female plants [up to 9.5:1 female under certain conditions], explains: *Changes such as these may be thought of as the plant's ability to manifest a survival drive under conditions which cut off the possibility of normal reproductive activity. It may be helpful to retain this image when you consider manipulating the sexual state of your plants, because you will be intervening in some potent life forces and such activity should be undertaken only with sympathy and understanding.*

Both of the books are well-researched, and either will do a good job of correcting the misinformation possessed by most of the grass growers I've met in Ann Arbor. The main difference between them is that Fleming writes as a farmer, adding his own experience to the hard information, while Drake must be a theoretical botanist or something. His book includes a selection of four plausible formulas for nutrient salt solutions,



graphs showing the various effects of photoperiodicity, and a 107-entry bibliography. The new Authority.

The last two chapters in the *Cultivator's Handbook* are almost unbelievable. Under the title "How to Grow Supergrass" we learn a simple process for increasing the number of chromosomes in the plant's cells [a state known as polyploidy] which makes for an all-around more vibrant strain of plant. Drake notes that:

Occasionally, under certain conditions, a strain of cannabis develops which is polyploid. This has happened in many isolated parts of the world, and it is the reason that exceptionally potent grass is associated with these places—areas like

the State of Guerrero in Mexico, the hills of Panama, parts of the Middle East and so on. This fact has led, in turn, to the erroneous conclusion that there are certain factors—soil, climate, etc.—associated with these places which cause the superior potency, and has caused a lot of people to despair of growing superior grass because they couldn't duplicate these growing conditions. It is time that this mistaken notion was laid to rest.

The drawbacks in this process are that the chemical involved is obtainable only with a prescription [or in a biology lab] and it's also poisonous, so that you can only use the drug produced from the seed of the plants you treat. But it

should be outasite forever after.

The second neat trick, called "Producing an Unrecognizable Hybrid," is how to graft hops plants onto living marijuana roots [where the THC is produced] and get a hopped-up vine that will climb all over your house. You can buy strains of hops that are already polyploid, which could make better smoke than many of us have had in a long time.

The *Complete Guide* can be read in a worthwhile half-hour. The *Cultivator's Handbook* requires considerably more study for maximum utilization. But even though pot grows like a weed, "Whatever's worth doing is worth doing well."

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18

THE HUNCHBACK OF NOTRE DAME. 1923. Dir. Wallace Worsley. Lon Chaney, Patsy Ruth Miller, Ernest Torrance.

May 22 & 23

ALL ABOUT EVE. 1950. Dir. Joseph Mankiewicz. Bette Davis, George Sanders, Ann Baxter. Academy Award.

May 29 & 30

THE NAVIGATOR. 1924. Dir. Donald Crisp. Buster Keaton, Kathryn McGuire. Short: THE HOOSEGOW. Laurel and Hardy.

June 12 & 13

THE THING. 1951. Dir. Christian Nyby. Kenneth Tobey, James Arness. Short: BAD BOY. Charlie Chase.

June 19 & 20

THE PHILADELPHIA STORY. 1940. Dir. George Cukor. Katherine Hepburn, Cary Grant, James Stewart. Academy Award.

June 26 & 27

CASABLANCA. 1942. Dir. Michael Curtiz. Humphrey Bogart, Ingrid Bergman, Claude Rains, Peter Lorre. Academy Awards.

July 3 & 4

THE BLACKBOARD JUNGLE. 1955. Dir. Richard Brooks. Sidney Poitier, Glenn Ford, Anne Francis. Cartoon: WILD AND WOOLFY. Short: SAILOR'S DOWNFALL. Laurel and Hardy.

July 10 & 11

THE DEVIL'S DISCIPLE. 1959. Dir. Gky Hamilton. Lawrence Oliver, Burt Lancaster, Kirk Douglas. Short: A COUPLE OF TIGHTS. Hal Roach.

July 17 & 18

THE BIG SLEEP. 1946. Dir. Howard Hawks. Humphrey Bogart, Lauren Bacall.

July 24 & 25

THE HORROR CHAMBER OF DOCTOR FAUSTUS. 1962. Dir. George Franju. Pierre Brasseur, Alida Valli. Short: HOG WILD. Laurel and Hardy.

July 31 & Aug. 1

I MARRIED A WITCH. 1942. Dir. Rene Clair. Fredric March, Veronica Lake. Short: CHICKENS COME HOME. Laurel and Hardy.

Aug. 7 & 8

JEZEBEL. 1938. Dir. William Wyler. Bette Davis, Henry Fonda, Fay Bainter. Short: WHAT'S THE WORLD COMING TO? Clyde Cook.

Aug. 14 & 15

THE MASQUE OF THE RED DEATH. 1964. Dir. Roger Corman. COLOR. Vincent Price, Hazel Court. Short: A TOTAL LOSS. Ben Turpin.

revolutionary technology



by
MAO C. TONGUE

FIGHTING THE MONSTER IN ANN ARBOR PT. 2: NON-EXPLOSIVE CHEMICAL DEVICES

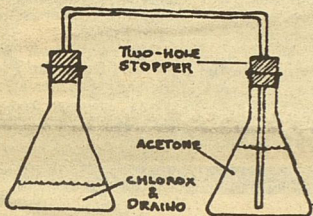
Next month we will be getting into the heavier chemical devices such as incendiaries and explosives. However, it seems fitting, in view of present levels of struggle, to describe three less destructive chemical systems, two of which are useful primarily for disruption and harassment, and one of which may also be useful in defensive actions on the street.

IRRITANT: It must be remembered that the production of tear gas fluid involves many of the hazards of experiencing tear gas in combat, i.e. burning pain in the eyes and sinuses, and difficulty in breathing. A protective mask should be worn at all times in the producing and delivering of these chemicals.

Ingredients:

- 1) Chlorox - commercial bleach
- 2) Drano - drain cleaner
- 3) Acetone - a solvent available through photo supply stores - also used as a dry-cleaning agent.

Equipment and arrangement:



Procedure:

The Chlorox and Drano solution produces chlorine gas. CHLORINE GAS BURNS LUNG TISSUE! EXERCISE CAUTION! The chlorine gas is bubbled through the acetone. The flask containing the acetone should have a two-holed stopper, one hole for the gas tube, and the other hole to let gas escape. This protects against the equipment popping apart due to gas pressure. Remove the Chlorox-Drano solution and either place it outside or wash it down the sink. Carefully add water to the acetone-chlorine solution and cork tightly. Store outside.

The fumes from this solution have effects similar to those of tear gas. The liquid can be delivered in a glass bottle, or more effectively with a firecracker. Delivery should cause the greatest dispersion of the fluid possible within the target area. Wind direction should be accounted for if the device is used outdoors.

The major disadvantage of this chemical is its short shelf life. It should be used a few hours after production. Also, the range of the fumes would probably not be large enough for defense use in street actions, unless the device was delivered simultaneously by a number of people. Generally, this chemical would function to harass and confuse the enemy.

STINK FLUID:

Ingredients:

- 1) Egg whites
- 2) Sodium hydroxide - from Drano or lye.

Procedure:

Mix egg whites and sodium hydroxide together. Add water. Let the solution stand until it stinks.

The final solution contains isovaleric acid, which quite literally smells like shit. It is a suitable replacement for that old favorite, butyric acid, which smells like vomit. Butyric acid is hard to procure and difficult to make.

Stink fluids are fine for recruiting offices, ROTC installations, and anything owned or operated by the enforcers of capitalism. Forcefully conveys political opinion on the most primal levels.

SMOKE BOMB:

Ingredients:

- 1) Sugar
- 2) Saltpeter - easily purchased at chemical supply stores.

Procedure:

Add four (4) parts sugar to six (6) parts saltpeter. This mixture is a powder. Heat the powder slowly and carefully, so as not to ignite it. The mixture will first become a plastic, then a liquid. At room temperature, the chemical will remain in the state to which it has been brought by heating. The plastic form is the most workable.

CAUTION! IF MATERIAL IS HEATED ABOVE ITS FLASH POINT, IT WILL EXPLODE! Heat in an electric fry-pan. Do not set heat over 350 degrees Fahrenheit!

The material in any state requires considerable heat to ignite. A bundle of match heads would suffice. The match heads could be imbedded in the plastic and a fuse affixed. About one pound of this chemical will be enough to produce great quantities of thick smoke.

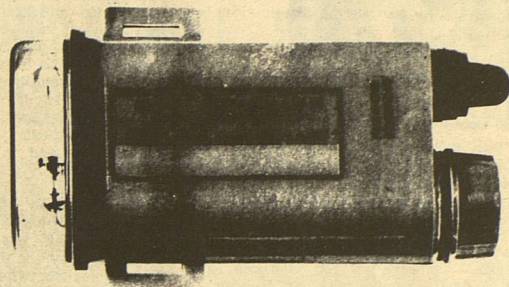
I am uncertain about the potential efficacy of a smoke producing device in street warfare. It would seemingly provide good cover for retreat if ignited in an area between enemy lines and the main body of protesters. If favorable winds prevailed, a smokescreen could be useful in this way. A smoke bomb thrown into enemy lines for the purpose of creating confusion would probably be kicked aside. The device could be employed in a disruptive fashion which could lend itself

to crowd defense. For example, the bombs could be placed as decoys to divert attacks away from the people. Finally, the device may be useful to divide off and lure a small group of the enemy so that they could be ambushed.

FLARE:

Chemical flare bombs are too weak or contrived to be used in the street.

I suggest the device pictured below as an alternative. Flashed at enemy lines, even at a considerable distance, it would temporarily blind all of the enemy. At close range, it would permanently blind. It has enormous potential as a street weapon, as there is no effective means of defense against it in night warfare. Were the oppressors to wear sunglasses dark enough to protect against being blinded, they could not see well enough to operate efficiently. Used from the street on the driver of a moving vehicle, the device could prove incredibly destructive.



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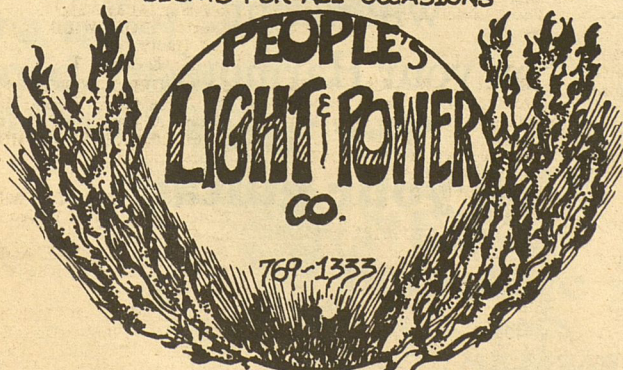
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Next month: Killer incendiaries reprinted, with commentary, from the rare and notorious Bastille Day Bulletin!



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FUCK UP yer Sheriff!

There were about 200 to 250 people there in support of Harvey and our people numbered 25 to 30. There were fourteen armed deputies in the auditorium and they had every door guarded. It seemed as if they were expecting some crazy revolutionary, high on LSD to burst through the door spitting bullets through a gun trying to off them—or Harvey.

The organizer of the rally, Mrs. Couch, was next to speak. "This meeting is not politically aimed in any respect," was her first line. She then went on about how Harvey has been the target of public attacks and that disgraceful stories have been made about him. "Our Sheriff has constantly been questioned by the people of Washtenaw County as to whether or not he is really just preserving LAW AND ORDER."

Then she laid down some jive line on how Harvey is just merely doing his job and the people of Washtenaw County are being extremely harsh on him. Well, we have all heard that before and we know that it is a lie. Harvey is a goddamned Snidley Whiplash who came out of the same world as the real one. Our sheriff this, our sheriff that—what a crock of bullshit she was running. She was talking as if she had been programmed and computerized to say all that shit. Harvey and the crowd just sat back and lapped it up.

The crowd kept applauding after every remark she made about him, and they were clapping twice as hard just because we were there.

Next was a demonstration on the new way those characters crack heads in the streets. Their new weapon is very similar to a nut cracker and does about the same thing, except to a head—not a nut.

The deputy who had the pleasure of demonstrating this new tool said as he cracked a smile, "This new weapon comes to the officer's advantage more than the riot stick, but it doesn't seem to bring as much blood."

He went on showing how it was used not only as a clamp around someone's head, but by twirling it in a figure eight pattern in front of the body it serves as a fast moving shield. While twirling this weapon in front of the body it is almost impossible for them to get punched or hit with a club because it will deflect the object and can very easily disarm the attacker.

The crowd was very pleased by this new technique of fascism in the flesh, and would have loved to see it do the real thing.

The MC took the floor again and said, "Well, folks, we have all been waiting for this man, the Sheriff of Washtenaw County, Doug Harvey. The crowd gave a most warm welcome of applause and cheers. At that very time seven of our brothers jumped to their feet madly cheering, waving the stars and stripes, NLF, and White Panther flags. "Get it on Doug, you're our man, right on Doug". They remained standing after the crowd sat down, still cheering Harvey on. The crowd was now sitting on the edge of their seats with clenched fists waiting for a counter attack.

"Before I begin let me say this, if we get any trouble out of you people we will have you all removed from the building."

The audience cheered him on in a provoking manner as if to wonder if he would do it or not. I could at that time hear remarks coming from the crowd like "get them out of here now, we don't want them here, dirty longhairs."

"It seems every time Chief Krasny and I speak nowadays we are followed by our cheering section." The applause from the crowd was then ten times as loud and was completely reactionary to what had just happened. They quieted down and Harvey began his speech.

"We have in the past had trouble from black militants, radicals, revolutionary groups, leftist groups"—a "right on" stopped him cold. Without hesita-

tion he gave the order to "clear em out, boys, that whole row, and if they give you any trouble arrest them for contention."

That was really what they were all waiting for. The audience rose to their feet, cheering and clapping, shouting remarks like, "Yea that's right, throw them out of here, cut their hair, hit them if you have to."

The armed sissies came to the rescue grabbing us from our seats, twisting our arms, and pulling our hair. It was like in the movies when you saw the romans offing people in their coliseum, while the crowds would cheer. "You will learn one way or the other, give me that flag boy, you don't deserve it."

We were then pushed out of the auditorium, some of us with our hands still being twisted behind our backs, and into the parking lot.

This incident is just one of the numerous attacks that have been waged on the people by Sheriff Harvey and his supporters 'in the land of the free and the home of the brave!'

NEWS FLASH!

Police and state's attorney agents broke into the apartment of Fred Hampton, Deputy Chairman Illinois Black Panther Party, on December 4 and assassinated him and Mark Clark. Four other Panthers were shot up in the pre-dawn raid. Charges of attempted murder were brought against seven Panthers. These charges were dropped on May 8, because "new" evidence from police laboratories showed that the Panthers did not fire the first shot. The pigs came in with guns blazing.

Pig State's Attorney Edward V. Hanrahan said, "Our adherence to fundamental legal principals compels us to dismiss the indictment."

However, this legal whitewash will never hide the truth that Chairman Fred was murdered in his bed. Panther attorneys announced plans to bring murder charges against the 15 pigs who took part in the raid.

War in Georgia

SIX MEN DEAD: POLICE ATTACK BLACKS IN GEORGIA

AUGUSTA, Ga. (LNS)—Augusta police, possibly with the help of the National Guard, have killed six black men in Augusta, Ga. One thousand National Guardsmen sealed off the black community. They are stopping blacks in cars and on foot, searching them at gun point and bayonet point. Mass arrests have been made.

The action followed an angry but orderly march of about 900 Augusta blacks May 11, protesting the fatal beating of a 16-year-old black youth in Augusta's Richmond County Jail. Sources within the prison got word out to the black community that the youth, Charles Oatman, was beaten to death by prison guards. Sheriff E. R. Atkins claims that Oatman was killed by his black cellmates, and he has charged the two youths, aged 16 and 18, with murder.

Augusta citizens who have seen Oatman's badly mangled body say that he could not possibly have been beaten that badly without implements, and without attracting the attention of prison guards.

The 900 demonstrators marched to the Augusta municipal building, where they tore down and burned the Georgia state flag which has the "stars and bars" of the old Confederacy emblazoned across it.

They then marched through the center of town, advancing about six blocks before police, dressed in riot gear and armed with shotguns, charged in to break up the crowd.

Demonstrators broke up into smaller groups, running down side streets and into Augusta's 130 square block ghetto which borders on the business district.

Bricks, bottles, and pipes were thrown. Department stores and supermarkets were looted. Augusta officials claim that at least 50 fires were started. Thirty white-owned stores were destroyed; at least 20 were damaged.

Broken glass, police clubs and police bullets put at least 60 people into the hospital.

Police have imposed an 8 p.m. to 5 a.m. curfew on the community and have arrested well over 200 people. "We've got 'em stacked up all over the place," an Augusta jailor explained.

Police chief Broadus Bequest explained the killings: "We found it impossible to use tear gas effectively because there never was a concentration of rioters in groups large enough for the gas to stall them."

Georgia's governor Lester Maddox shed some more sight on the situation when he explained that the ghetto rebellion was part of a "Communist conspiracy," and that disruptive blacks "had better prepare to meet their maker."

As usual when police or guardsmen kill people, officials claim that there was sniper fire. If this is so, they have been unable to explain why not a single policeman was injured by gunfire.

CBS News, not as easily moved by the death of black people as they are by the shooting of white students, came up with the following outrageous report: "One thing not blamed for the violence was the performance of the Augusta police. Several black leaders took pains to compliment the police on their handling of the situation."

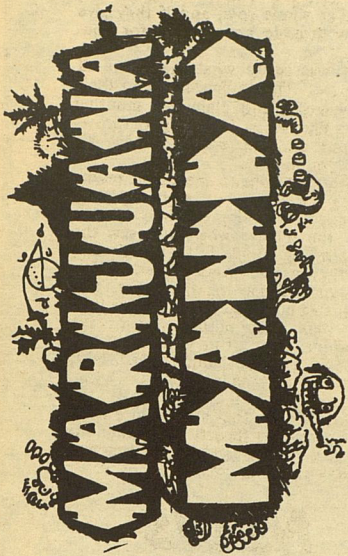
The dead men are Sammy McCullough, 20; William Wright, 18; Charles MacMurphy, 39; John Stokes, 19; John Bennet, 28; and Mac Wilson, age unknown.

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[Informed Sources]—LANSING, Mich. Governor Milliken reportedly received over 800 joints of the benevolent weed marijuana on J-DAY, 1970. He must have been toking up when over 200 high young people came to see him at the State Capitol on April 30, because there were dozens of State riot piggys guarding his locked doors.

The idea was to get the Governor arrested for violating the cruel and archaic anti-marijuana laws and then present him with the petitions that over 10,000 people had signed in behalf of John Sinclair's right to be free on an appeal bond while challenging the politically and culturally

repressive laws in behalf of all jailed grass fiends.

The Governor would not even bother to accept the petitions, and the Legislators would not even tolerate the presence of hundreds of long-haired freaks in the visitors' gallery.

We had all smoked lots of grass on the steps of the Capitol and carried on some heavy propaganda work with the visitors and bureaucrats always hanging around the Capitol, and then moved inside under the perverted surveillance of camera-mad narcotics snakes.

Once inside we distributed the legal brief prepared by John's attorney, Chuck Ravitz.* It was figured this would make excellent educational reading material for all the Legislators while they sat back in their mahogany chairs and got high off all the weed they had received in the mail.

But the lawmakers were sharper than anticipated; they were afraid of being busted, since the Chambers were full of undercover snakes and riot pigs. So they had everyone, including visiting schoolchildren and teachers, cleared from the Chambers after a few short references to our presence were kindly made by one of the Senators and met by applause.

After getting shoved out of the Chamber balconies, we made it to the Governor's office [It was easy, all we did was follow the pot-scent] only to be clubbed out of the Capitol by uptight pigs.

All in all it was far out: we focused attention on the State's denial of John's rights and on the stupidity of the lawmaker's and the police's inability to cope with the serious problem of hard drugs like heroin, speed, barbituates, and alcohol, due to the energy and money they waste harassing and busting marijuana smokers.

Only after we expose the public to the corruptness of the government can

we begin to attack the real evil-doers who are out to exploit, control, and destroy our lives—the Mafia/CIA/Pentagon/Industrial complex.

And don't forget the words of Brother J. C.:

I hear a lot of talk by a lot of honkies sittin' on a lot of money tellin' me they're the high society. If you ask me, this is the high society!

Right on! And we say "Come high, and get higher!"

*Available for \$10.00 donation from the YIP/WP, 1520 Hill, Ann Arbor, Michigan 48104.

John Sinclair will have a public hearing on May 25 at 9 am before Judge F. Kaess in the Detroit Federal Building regarding the White Panther Conspiracy case. CONSPIRE TO BE THERE—HIGH!

MUSIC!! If you're interested in a jukebox full of old 78 r.p.m. rhythm and blues records — call Frank at 761-7709.

IS THERE A HOLE FOR ME TO GET SICK IN?

"We want to turn this place into the people's place to go." So says Mike Todd, owner of the new Big Steel ballroom on Main Street, same site as the ill-fated Avechle and the Hullabaloo fiasco. Some parts of the new club look pretty good: the place is open till 2, and Todd says he is going to progressively lower the prices (first night was \$3.) The people who work there are cool, though they didn't hire any street kids like we had hoped, and there are no I.D. checks or any of that bullshit. You can go outside for awhile to escape the stuffiness so prevalent in teen-age ballrooms, and there are no pigs present, rented or otherwise. Todd plans to keep it open during the week for free with recorded music or anyone who wants to jam.

On the darker side, opening night seemed to be a rather low-energy at-

tempt due to the lackadaisical approach taken. The bands were wimpy, the club dimly, and the light show amateurish. All of these problems could be alleviated by establishing the Big Steel (hopefully under a different name) as a true people's ballroom, with every aspect of the operation coming under community control. This is the only possibility for the club's salvation from the nickel-dime, small time dumpiness. Everybody's hip to the ruse, youth culture rip offs are not about to last much longer. The Ann Arbor scene is much too far-out for the succession of half-assed doucey bringdowns that the promo people set up for us to put up with in order to hear our own music.

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This picture is kind of a copout.

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TO BE A GOOD GIRL
TO STAY IN HER PLACE.
BUT THERE WAS A PRICE
(THERE ALWAYS IS)
AND FRANCES, OUR SISTER,
HAD STRENGTH ENOUGH
TO SAY NO TO THE INDUCEMENTS
OF THE MAN.
SHE SAID SHE WOULDN'T TESTIFY
SHE WOULDN'T BE A DOGILE WOMAN.
SHE WOULDN'T BETRAY THE REVOLUTION.
344 DAYS IN CONFINEMENT
NO TRIAL YET.

WE WISH WE KNEW MORE
THAT WE COULD TELL
OF OUR SISTER ROSE
KNOCKED UNCONSCIOUS
FROM THE CRASHING BLOW
OF A JAILOR'S ANGER
BECAUSE SHE REFUSED TO OBEY
AND BE SILENT
BECAUSE SHE DARED TO
CHALLENGE THE MEN
WHO KEEP THE WOMEN
PRISONERS IN PLACE.
WE DON'T KNOW MORE
WE'VE BEEN KEPT APART

BY RACE WALLS.
BY CLASS WALLS.
BY PRISON WALLS.

FOUR REVOLUTIONARY SISTERS
WE SALUTE THEM. WE SUPPORT THEM.
THEIR ENEMY IS OUR ENEMY.
THEY MUST BE FREED
JUSTICE DEMANDS IT.
THE REVOLUTION DEMANDS IT
WE DEMAND IT
WE NEED THEM IN OUR STRUGGLE.
WE NEED TO STRUGGLE WITH THEM.



Linda Evans Defense Fund
c/o Argus Tribe
708 Arch
Ann Arbor 48104

Linda Evans, one of the twelve weatherpeople accused of conspiracy to riot in Chicago last October was kidnapped by the pigs in New York's East Village. She was a long-time SDS organizer in Michigan and a weatherwoman activist in the Detroit area. The federal pigs have set her ransom at \$75,000.

The Argus tribe/White Panther Party have started a Linda Evans Freedom Fund to help with her legal defense. All donations should be sent to the Linda Evans Defense Fund.
FREE ALL PRISONERS OF WAR

REVEAL DIGITAL

Ann Arbor Argus

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